

# PRAYERS

With brief Helps for the more Devout

## RECEIVING

OF THE

## Lords-Supper.

*By J. Allen.*

And better Observation of the LORDS  
DAY, as also to further the needfull Du-  
ties of Catechizing, Visiting the Sick, and  
Personal Instruction.

Fitted for the Use and Benefit of the Inhabi-  
tants of *Cartmel in Lancashire.*

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*If ye know these things, happy are ye if ye  
do them, S. John 13: 17.*

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C A M B R I D G E,

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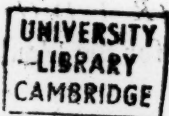
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THE  
P R E F A C E  
AND  
E P I S T L E

*To my loving Neighbours and Pa-  
storal Charge.*



HAVING now for a long time ob-  
served not only your frugal,  
charitable, and industrious way  
of Living as to the World, but  
moreover in reference to many  
of you, your more pious Care for the *good E-  
ducation* of your Children, and your own Spi-  
ritual Welfare; as also your maintaining Or-  
der and Unity above many others in the Wor-  
ship of God: this hath been unto me, and I  
hope shall continue to be the cause of no little

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joy and contentment of heart. Yet having withall seen some among us hitherto not so diligent as they ought to be, either in *keeping holy the Lords Day*, or in receiving the *Sacrament* of the *Lords Supper*, or in sending for the *Minister to visit* them when sick, or in improving when in health the duty of *Catechising* and *Personal Instruction*, that both themselves and those who live with or under them might be better informed in the Ways of God: I have in the ensuing Book as to each of these respects, hinted those things, which if duely considered, may prove a *sutable and seasonable Remedy*.

And particularly because as to the promoting of Religion in each Household, there is a more general want of *Family-Prayers*, too easily to be taken notice of, I have herein especially endeavoured to make provision for the performance of that part of your Duty. There are I hope but few so negligent of their own Welfare, as not to consider how natural and necessary it is for all reasonable creatures by Prayer and Thanksgiving to *acknowledge God* in all their ways, and to give him the Glory due unto his Name for all the benefits they receive from him, and to seek his Blessing upon what ever they undertake, and daily to recommend them

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themselves and all their concerns to his continued Grace and good Providence,

There may be more who having helps put into their hands for this purpose, will not so much as *find leasure* to make use of them; as if this would not indeed rather further then hinder their lawfull Affairs; or as if they could have any greater and weightier business then thus to *seek the Lord while he may be found, and call upon him while he is near*; Or as if, when the most in a Family will both find time and get together *twice a day* for *set meals* for their *Bodies*, they should not much rather strive to do so, *once at the least*, for *set and solemn Prayer* in order to their *Souls* eternal Happiness. If your estate be more plentifull you may spare the more time; if your condition be meaner on Earth, you have more need to seek by Christ a Treasure in Heaven. Say not therefore, you are to provide for Wife and Family, and so have no time to regard your Soul by a solemn and serious performance of Duties; but remember that the same God who commands you to follow your *particular Callings as Men*, injoins you likewise to follow your *general Callings as Christians*, and that in the first place. *Seek first the Kingdom of God, and the Righte-*

S. Mat. 6. 33. Ph.  
2. 12.

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*ousness thereof, and all other things shall be added unto you. And also with the greatest labour. S. John 6. 27. Labour not (i. e. not only) for the food that perisheth, but (chiefly) for the food that endureth to Everlasting Life.*

Should we pray to God every day in the week *not once or twice but many times*, for eternall Blessedness, and continue to do so with greatest earnestness, while our life and breath is continued, if *but once* this Petition at last be granted us, will it not be richly worth our pains, and fully requite all that we have done? Or having every Work-day in the week *23 hours and an half* to eat and drink and work and sleep in, is it any great matter to redeem *half an hour* or *a quarter of an hours* time, wherein to work out our Salvation, to prepare our Souls for Death, Judgement and Eternity, to read some portion of Gods Word, and to praise him for the Mercies we have received, and to Pray unto him for such as we have need of? If a mans house were in a flame he would not let it burn, and say, *I have no time to quench it.* If a Neighbour call us to sit at our doors, to talk or dine with them we can find *leasure* for it. When therefore the Blessed God calls upon us to be diligent this way  
among

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among others to *make our Calling and Election sure*, should we foolishly say, *that we have no time for this*, though indeed one of the main Works which we were sent into the World about ! Oh let not such vain excuses keep us from our Duty, lest the Righteous God for our pretending now want of *time* to *serve* him in, be provoked at last to give us an *Eternity* to *suffer* in.

Others, I fear, will be ready to make light of these Helps because of their groundless prejudices against all Book-Prayers, not rightly understanding either their *benefit* or *lawfulness*, but I beseech you let it be well considered, how many *Christian Duties* and *Vertues* we may be *daily put in mind of* by these Prayers, which if we strive to follow with *answerable Practices*, as we ought to do, and as we hereby beg of God to enable us to do ; surely this course must in all reason be allowed to have a very considerable influence into our more Holy and Circumspect Walking. Besides you know how natural it is to all Mankind when they have any petitions or thanks to prefer but to an *earthly King*, to take good advice beforehand that they may be delivered in as *decent* and *grave form* of words, and as reverent a manner as may be ; certainly then

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Christians in this respect should be much more carefull, if possible, how they present the desires of their Hearts to the *most High God*, the Eternal Majesty of Heaven and Earth. But alas with many, such have been the *licentious Rambles* of their fancy in *suddain Prayer*, so bold and rude have their descriptions been of Almighty God, so rash their Sayings concerning him, or concerning themselves, and so many untrue or doubtfull things have they uttered; that they have not only shamed that way of address to God, but dishonoured and hindered true Christian Devotion, which hath suffered extremely in the thoughts of many by such extravagance. And some, as experience hath shewn, finding that they could not pray in their Families *ex tempore* or *on the sudden* as they have been urged, without many vain repetitions and broken impertinent expressions, have quite left off the Duty it self.

'Tis true some few may attain an habit of uttering their Desires freely and becomingly upon any occasion; yet the most, though well-minded People, are so defective both in their *Conceptions and Utterance*, that they greatly need the Assistance which is here offered them, and ought by no means to be discouraged from per-



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performing thus safely and piously their known Duty towards God ; especially considering, that when we pray for such things as are contained in the *Scriptures* which are from the *Spirit of God* ; and when by the same Blessed Spirit helping our infirmities, we are enabled to Pray for those things *servently and sincerely*, we do truly pray by the *Gift or Assistance of the Spirit*, whether the Prayer we use be written in a Book, or imprinted in the Memory, or suddenly uttered ; and such a Prayer is acceptable unto God who looks not at the *outward varied expressions* of the Tongue, but the *inward holy Affections* of the Heart. And so our Saviour pray'd in or by the Spirit, when he repeated the same requests at several times ; and so still do all plain and honest-hearted People, when they devoutly use *that form of Prayer* which he hath taught us, or any other after that manner judiciously compos'd.

The Prayers, Directions, and Catechisms of the following Book, I have for the most part collected out of several approved Authors of great Judgement, Learning, Piety, and Christian experience, only fitting them with needfull *Alterations* and *Additions* for your easier use and benefit. And in the whole  
you

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you have comprehended those things which make for your greater Holiness here and Happiness hereafter; which are often more fully explained by the *publick Ministry* of the Word; and which agree with the sense of the most and best Christians in the truly Catholick or universall Church, beginning at *Jerusalem*, and dispersed throughout the whole Christian World. Yet I doubt not but many deceivers and deceived who have cast off the Ordinances of Christ, and lately taken up a *new Religion* of their own devising, building their *Altars of false Worship* besides the *Altar of the Lord*, these will be ready to revile me for my pains, to call me Deceiver, as some did the Apostles themselves, to prate maliciously against me, and to oppose and gainsay what I am doing, that they may hinder your being benefited thereby. But I beseech *2 Cor. 6. 8.* you, do you *hold fast the form of sound Words* or Christian Doctrine which you have received in Faith and Love which is in Christ Jesus; adhere to the Spirit, Ministry, and Ordinances of Christ; keep in the Communion of his Saints and People; and as you have the *true Religion*, so be *true unto your Religion* by living accordingly, and my Soul for yours, by the Grace of God, you shall not miscarry.



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carry. Be not offended at the bad lives of some, there will be *tares* among the *good Wheat* 'till the Harvest. Be not offended at the errors and heresies Acts 20. 30. of others, of your own selves (says the Apostle) shall men arise speaking perverse things to draw away Disciples after them. And again, There must be Heresies among you, that they which be approved may be made manifest among you. There will be unstable and unlearned People who will boldly wrest the Scriptures to 1 Cor. 11. 19. their own destruction. But remember how God hath given Pastours and Teachers 2 Pet. 3. 16. for the Work of the Ministry, &c. Eph. 4. 12, 14. That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Therefore be not carried about with divers and strange Doctrines, for it is a good thing that the heart be established with Grace. Hold fast the Profession of your Faith without wavering. Mark Heb. 13. 9. them that cause Divisions and avoid them. Heb. 10. 23. Let not your soul come into their secret out of Curiosity, least when you forsake his ways, God justly forsake your Understandings,

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things, and leave you to your selves, and so you beled by your corrupt Natures, to close sooner with that which is evil then with that which is good.

And it at any time you cannot fully answer such objections as cunning Deceivers may make against any thing contained in this Book, or in our *holy Religion*, do not (as some have done) therefore presently turn to them without any more ado; do not think that because you cannot answer them, that no body else can; do not suffer *your selves and your Religion* to be so soon, so sadly and shamefully parted; but in the name of God I most humbly and most earnestly beseech you, take the pains to acquaint me with them, or with my consent and assistance to consult such faithfull and able Ministers of Christ, as will help you most clearly to see the *weakness and falshood* of those arguments which so much puzzled you before. Remember I beseech you, that this is the *advice* of one whom God by his *gracious Providence* and *Holy Spirit* hath made your Overseer and the *Guide* of your Souls; of one who hath the same care for *your Salvation* that he hath for *his own*; Who can as truly rejoyce to see the fruit of his labours  
in

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in your Holy Walking ; as you can to reap a plentiful Harvest after your Labours, or to see your Children do well according to your care and trouble about them. Of one concerning whom with others Christ hath said, *He that heareth you heareth me, and he that despiseth you despiseth me.* Remember that this is the advice of one who is always *near you*, and is in some measure acquainted with your Condition and is ever ready to *direct* and *assist* you as your Necessities shall require. Remember that this is the advice of one who is devoted to the *Work of the Ministry* and the *Service of your Souls*, and so may more reasonably than others that are not so set apart, expect, (as it is his daily Prayer) to be *led of God* in the ways of Truth and Holiness that he may *lead you* in them to, and to be *blessed of God* that he may be made a *Comfort* and a *Blessing* unto you. Remember further that this is the Advice of one who having lived long among you, *sincerely loves you*, and hath no other design upon you, but by all Good means to promote your Happiness, and to prevent your utter Undoing ; of one lastly, who is ready to spare neither *Cost* nor *Pains* for your real Good, as in other things, so in helping you to practice what is contained in this Book,  
which

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which I intreat you to accept of and to use  
as a testimony of my Unfeigned Desires of  
your Eternal welfare, recommending both it  
and you to the Blessing and Protection of *Al-*  
*mighty God*, and ever remaining

*Your Servant for*

*Christs sake*

J. A.

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Eph.

**Eph. 6. 18, 19.** *Praying always, with all prayer and supplication in the Spirit, and Watching thereunto with all Perseverance and Supplication for all Saints. And for me, &c.*

**S. Mat. 26. 41.** *Watch and pray, that ye enter not into temptation.*

**Jer. 10. 25.** *Pour out thy fury upon the Heathen that have not known thee, and upon the Families that call not on thy Name.*

**S. Mat. 6. 6.** *But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father who seeth in secret, shall reward thee openly.*

**I Cor. 11. 26, 27, 28.** *For as often as ye eat this Bread and drink this Cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this Bread and drink this Cup unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread and drink of that Cup.*



**S. Luke**

S. Luke 22. 19, 20. *And he took Bread, and gave thanks, and brake it, and gave unto them, saying, this is my Body which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

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*We may sometime begin our Closet Prayers admiring with S. Augustine Gods glorious Perfections.*



**W**HAT art thou O my God? what art thou I beseech thee, but the Lord my God? for who is Lord besides our Lord, or who is God besides our God? O thou Supreme, most powerfull, most mercifull, most just, most secret, most present, most beautifull, most incomprehensible; most constant and yet changing all things; immutable, never new, and never old, and yet renewing

renewing all things, ever in Action, yet ever at rest, heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing, and perfecting all things.

Thou lovest, and yet thou art not transported; thou art angry, yet never art unquiet; thou art jealous, yet void of fear; thou dost repent, yet art thou free from sorrow; Thou requirest profit at our hands, yet who hath any thing but of thy Gift? Thou payest debts when thou owest nothing; Thou forgivest debts and yet thou loosest nothing.

And what shall I say, O my God, my life, my joy, my holy dear delight? or what can any Man say when he speaketh of Thee? and woe be to them that speak not of Thee, but are silent in thy Praise; for even they who speak most of Thee, may be accounted to be but dumb. Have mercy upon me O Lord, that I may speak unto thee, and praise thy Name. *Amen.*



*A Prayer for all Conditions of Men.*

*Note that one alone may say, We, and Our, and Us, as usually in the Lords Prayer, because of the Communion of Saints.*

**O** God the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou wouldest be pleased to make thy ways known unto them, thy Saving Health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of Truth, and hold the Faith in unity of Spirit, in the bond of Peace, and in Righteousness of life. And we also commend unto thy Fatherly Goodness all those who are any ways afflicted or distressed in Mind, Body, or Estate, that it may please thee to comfort and relieve them according to their severall necessities, giving them Patience under their Sufferings, and



and an happy Issue out of all their Afflictions,  
and this we beg for Jesus Christ his sake.  
*Amen.*

*A Prayer for the King and Kingdom.*

**A**Nd that in one Blessing we may all of  
us be blest, I beseech thee, O thou who  
art the Maker and Saviour of all Kings and  
Nations of the earth, to bless our dread Sovereign  
Lord King CHARLES with the richest  
Blessings of thy Grace. Strengthen him with  
the faith of *Abraham*, endue him with the  
mildness of *Moses*, arm him with the magna-  
nimity of *Joshua*, exalt him with the humili-  
ty of *David*, assist him with the counsel of *Hu-  
shai*, beautifie him with the wisdom of *Solomon*,  
and replenish him with the Goodness and  
Holiness of them all; that so he may be a  
powerfull Protector of his People, a religious  
Defender of thy sacred Faith, a bountifull com-  
forter of thy Holy Church, a glorious Trium-  
pher over all his enemies, a gracious Gover-  
nour of all his Subjects, and a happy Father of  
children to rule this Nation by Succession in  
all ages. O let his Reign be prosperous, and  
his Days many; let Peace and Plenty, Love  
and Piety, Justice and Truth, and all Christi-

an vertues flourish in his time. Let his People serve him with honour and obedience; and let him so love and serve Thee here on Earth, that he may hereafter everlastingly reign with Thee in Heaven through Jesus Christ our Lord.

*Here may be added the Prayers or Thanks-givings in the Book of Common Prayer upon their severall Occasions. Sometimes also the Creed may be repeated with that pithy Ejaculation said before it, [ Lord I believe help my unbelief ] And the Ten Commandments, with that short Prayer after them, Lord have mercy upon us, and write all these thy Laws in our Hearts we beseech thee.*

*Here also may be said the Morning or Evening Collect respectively, on our own, and the behalf of those that belong to us.*

O Lord our Heavenly Father, Almighty  
*If in the Mor-* and Everlasting God, who hast  
*ning.* safely brought us to the begin-  
 ning of this Day, defend us in the same with  
 thy Mighty Power, and grant that this Day  
 we fall into no sin, neither run into any kind  
 of danger, but that all our doings may be  
 ordered by thy Governance, to do alwaies  
 that which is righteous in thy sight through  
 Jesus

*Closet Prayers.*

7

Jesus Christ our Lord. *Amen.*

Lighten our darkness we beseech thee, O Lord, and by thy great Mercy *If in the Evening.* defend us from all perils and dangers of this Night for the love of thy Son, our Saviour Jesus Christ. *Amen.*

*A general Thanksgiving.*

**O** Most gracious God, I give thee humble and hearty Thanks for all thy Goodness and Loving kindness to me and to all men. I bless thee for my Creation, Preservation, and all the Blessings of this life; but above all for thine inestimable love in the Redemption of the World by our Lord Jesus Christ; for the means of Grace and for the hope of Glory. And I beseech thee give me that due sense of all thy Mercies, that my heart may be unfeignedly thankfull, and that I may set forth thy Praise, not only with my lips, but in my life, by giving up my self to thy Service, and by walking before thee in Holiness and Righteousness all my days, through Jesus Christ my Lord; to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

*A devout Prayer which may be used at  
any time by one alone.*

**G**Rant me O gracious Lord in what law-  
full undertaking soever, a pure intention  
of Heart, and a stedfast regard of thy Glory ;  
let Christ be my pattern, thy Word my rule,  
and thy Spirit my guide in all that I do. Pos-  
sels (I beseech thee) and ravish my mind  
continually with thy Love, and let my delight  
always be to be embraced in the Arms of thy  
protection. Be thou, O holy God, light un-  
to mine eyes, musick to mine ears, sweetness  
to my tast, and a full contentment to my  
heart. Be thou my Sunshine in the day, my  
food at the table, my repose in the night, my  
Cloathing in nakedness, and my succour in all  
necessities.

O Lord Jesus, I give thee my body, my  
Soul, my substance, my fame, my friends,  
my liberty, and my life; Dispose of me and  
all that is mine, as it seemeth best to Thee,  
and to the glory of thy blessed Name. I am  
not now mine but thine, therefore claim me  
as thy right, and love me as thy Child, and  
keep me as thy charge, and defend me a-  
gainst

gainst those that would deal injuriously with me.

My Lord my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptation, and Victory over all my ghottly enemies. Grant me sorrow for my Sins, thankfulness for thy Benefits, fear of thy Judgements, love of thy Mercies, and mindfulness of thy Presence for evermore. Make me observant of my Superiours, courteous to my Inferiours, friendly to my Equals, loving to my Friends, and charitable to my Enemies ; Make me ready to pleasure all, and loth to offend any. Give me Chastness in my Affections, modesty in my countenance, gravity in my behaviour, deliberation in my speech, Holiness in my thoughts, and Righteousness in all my ways. Let thy Mercy through Christ cleanse me from the guilt of my transgressions, and let thy Grace bring forth in me the fruits of Everlasting Life.

Lord let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing Thee without desperation, and trusting in Thee without presumption. Let me

be joyfull for nothing but that which pleaseth Thee, nor sorrowfull for any thing but that which doth displease Thee. Let my labour be my delight which is for Thee, and let all rest weary me which is not in Thee. Give me an awaking Spirit, and a diligent Soul, that I may seek to know thy Will; and when I know it truly, may perform it faithfully to the honour and glory of thy ever Blessed Name; for these and for all other needfull Mercies, which thou, O God, wouldst have me to pray, or to praise Thee, I continue to say, as Christ our Lord hath taught us. *Our Father which art, &c.*

### The Blessing.

**L**Et thy Peace, O God, which passeth all understanding; let the Blessing of the holy undivided Trinity, the Father, Son, and Holy Ghost; let the vertue of Christs blessed Cross and Passion be with me, and remain with me and mine, now, and at the hour of Death, and to eternall Ages. *Amen, Amen.*

*They that have more Leasure may ofner use the foregoing devotions alone Morning, or Evening, or at any time of the Day when they best can.*

*Such*



*Such also may make use of this following Morning Prayer for a Family on the Week-days, as many as can well be spared being present.*

*A Family-Prayer for the Morning on Work-days.*

**O** Most holy and ever blessed Lord God, we thine unworthy Servants do here acknowledge, that as we were born in sin, so we have lived in iniquity, and broken thy righteous Laws in thought, word, and deed, following too much the desires of our own will, and not caring as we ought to be governed by thy Holy Word and Spirit; but O gracious Father, we beseech thee for the merits of thy Dear Son to forgive us all our sins, and not to inflict upon us those Punishments which are due unto us for them. And do thou we pray Thee sanctifie us throughout in Body, Soul, and Spirit, and lead us in the ways of Truth and Holiness, and make us in every respect such as thou wouldest have us to be.

And here, O Lord, from the bottom of our hearts we praise thy Name for all thy Blessings bestowed upon us, concerning this or a better Life; Particularly we praise Thee for  
the

the Mercies of the last Night and this Morning ; that thou hast preserved us from such dangers as might have fallen upon any of us ; and for our Refreshment by moderate rest and sleep. Oh that this Day we may be kept from the evil of Sin, and so, if it may be thy Will, from the evil of Punishment. Enable us to watch over our Thoughts, that good Meditations only may enter into our minds, and Holy desires and purposes into our Hearts. Help us to set a watch before our Mouths, and to keep the door of our Lips that we offend not with our Tongues.

Help us also to watch over all our Actions, that we may do hurt to none, but all the good we can to all, as we would have others deal with us. That in all we do thy Word may be our Rule, thy Spirit our Guide, our Saviour our pattern, and thy Glory our end. That we may be wise and modest in our Carriage, temperate and sober in our Diet, diligent and chearfull in our Business ; that we may abide with Thee in our particular Places and Callings by a conscientious performance of the Duties thereof ; that we may undertake nothing upon which we may not desire thy Blessing, and wherein we may not expect thy Direction and Assistance.

That



That we may be crucified to the World, and the World unto us, by the Cross of Christ; that we may be content with such things as we have, and not use any unlawfull means for our own relief, knowing Thou hast promised, never to leave us nor forsake us. That we may so pass through the things of this Life, that finally we loose not Everlasting Life and Happinels in the enjoyment of thy Self. And all we beg upon the account of Christ, in whose Name we continue to pray unto Thee, saying, *Our Father, &c.*

*But because the busie Countrey Life usually on the Week-Days calls and disperses most in Families early in the Morning to their several Works and Employments; it is very needfull (especially when Morning Family-Prayers cannot be had conveniently) that each one grown to years of Understanding before they go out of their Chambers, or before they begin their Work, should kneel down by themselves, and in short beg Gods Blessing and Presence with them the following Day; which they may do by the Collect for the Morning It is set down gotten by Heart, saying after it the page the 6. the Lords-Prayer understandingly, devoutly, and deliberately.*

Or this.

**P**Revent us, O Lord, in all our Doings by thy most gracious Favour, and further us with thy continual Help; that in all our works begun, continued and ended in Thee, we may glorifie thy holy Name, and finally by thy mercy obtain Everlasting Life through Jesus Christ our Lord. *Our Father which art in Heaven, &c.*

*Or in the Morning on the Week-Days you may pray by your self thus.*

**O** Most gracious God, and mercifull Father, I thine unworthy servant do here acknowledge, that as I was born in sin, so I have lived in iniquity, and broken thy Righteous Laws in thought word and deed, following too much the desires of my own Will, and not caring as I ought to be governed by thy holy Word and Spirit; \* and am therefore liable to all shame and misery both in this Life, and that which is to come. But O Heavenly Father, I beseech Thee for the Merits of thy dear Son to forgive

\* Here thou mayst confess to God those sins thou art most guilty of.

forgive me all my sins, and not to inflict that punishment which is due unto me for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my reconciled Father, and that thou lovest me with an unchangeable Love. And let the same thy good Spirit lead me in the ways of Truth and Righteousness, and crucifie in me more and more all worldly and carnall lusts. \*

*\* Here beg strength against those sins thou art especially in danger of.*

And here, O Lord, from the bottom of my heart, I thank Thee for all thy Blessings bestowed upon my Soul or Body. \*

*\* Here praise God for special Blessings concerning thyself or others.*

[ Particularly for any measure of Refreshment given unto me the Night past, and that thou hast brought me safe to the light of another Day. ] \*

*\* Leaving out the three last Lines, and saying (Particularly for the Mercies of the Day past) it will also be a Prayer for the Evening.*

O Lord, I pray Thee continue to be gracious unto me; let thy Fear be always before my eyes, and thy Grace so rule in my heart,  
that

that whatever I shall think, speak, or do may tend to thy Glory, the Good of others, and the peace of my own Conscience.

I now recommend my self, and all my concerns, together with all near Relations and those that belong unto me, to thy mercifull Direction and Protection, intreating Thee to keep us from all evil, and to give a Blessing to all our honest and lawfull Endeavours, and to make all thy Providences towards us to work together for our good.

\* Bless, O Lord, the Kings Majesty and all the Royal Family, with all inferiour Magistrates under Him. Bless the Bishops and Pastors of the Church. Comfort all that are sick and comfortless. And

\* Here thou mayst pray for special Mercies for thy self or others.

O Lord, keep me in a continual readiness by Faith and Repentance for my last end, that whether I live or die, I may be thine, accepted of Thee through Christ Jesus my only Saviour, in whose prevailing Name I sue for these and all other needfull Graces and Mercies, & continue to pray unto Thee, as he himself hath taught me, saying, *Our Father*, &c.

*Praying alone, unless removed out of the hearing of others, speak with a whispering rather then a loud Voice,*

*Voice, as Hannah did 1 Sam. 1. 13. She spake in her heart, onely her lips moved, but her voice was not heard. Thus, not being heard of others, they cannot suspect you to affect any vain glory in what you do. Yet you will find this way usefull both to stir up your Affections, and to help your Attention of Mind, by keeping you from many wandring and distracting thoughts which you would otherwise be liable unto.*

*Note further, that when alone in Secret you may sometimes make less use of a set Form of Prayer, and take more freedom in opening your Heart and particular Condition unto God as he shall enable you. He knows, and will graciously answer your humble and sincere desires. Greater heed is to be taken for Method and Expression when we pray with others that they may joyn with us to their Edification.*

*At Evening on the Week-Days when the Family is come together, at the fittest time before they go to their Rest, let the Governours themselves, or some Child or Servant whom they shall appoint, reading first some portion of Scripture if they have time, distinctly and leasurably read one of the two following Prayers.*

*A Family-Prayer for the Evening on the Week-Days.*

**O** Lord, the Creator of the World, and the Redeemer of Mankind, who knowest all things, and canst do what thou pleatest, and



and hast done us very much Good already, and promised to do more for us, if we be obedient, then we can ask or think; we here fall down before Thee in the lowest manner, to express our fear and reverence to thy Almighty Power; our admiration of and submission to thy unsearchable Wisdom; our hearty love, and thankfull acknowledgment of thy wondrous Goodness; our trust and confidence in thy Faithfull Promises; with our ready and sincere purposes to perform all Obedience to thy holy Commands.

There is nothing, O Lord, so afflictive to us, as the remembrance that we have at any time offended thy Sovereign Authority. We are heartily sorry for the breaking any of thy Righteous and Good Laws, and therefore beseech Thee for the sake of Christ to pardon the same unto us, and that we may abhor the thoughts of doing so again, ever resolving by thy Assistance to deny all ungodliness and worldly lusts, and to live Righteously, Soberly, and Godly in this present World; and to strive to be like our Saviour Christ in meekness and lowliness of Spirit, in Purity and Zeal for thy Worship and Glory, and in being ready as we have opportunity, to take the more pains that we may do the more good in the World. Oh



Oh do thou, we pray thee, strengthen in us these resolutions which thou hast inspired us withall, and ever further them by thy continued Grace, that no sudden desires, ineffectual purposes, or partial performances, may deceive or lead us into a false Opinion of our selves; but that we may bring forth actually, and with a constant Spirit, all the fruits of Righteousness which are by Christ Jesus, to the Praise and Glory of thee our God.

O let us be so sensible of thy great kindness to us, & of our many engagements unto Thee, that we may love thee our God and Saviour with all our heart, soul, and strength; that we may strive to credit our Religion, and glorifie thy Name all the ways we are able, with all that we are, have, or can do; that not only by the special Duties of thy Worship, but also by the right management of our outward Affairs, and our moderate use of the good things of this Life, we may serve Thee, and be brought nearer unto Thee. Thus we pray Thee let Religion be the very business of our lives, and let our greatest pleasure be to please Thee in every thing, and our highest design to attain that Blessed Immortality which Christ Jesus hath promised.

Lift up our affections, we intreat Thee;  
C more

more and more to those things above where He is ; that Heaven may have our hearts while this World hath our bodies ; and we may have perfect Contentment of mind in Well-doing, and patient suffering ; and the good hope we have of being eternally beloved of Thee the Lord of Heaven and Earth, may make us rejoyce evermore.

Free us, O Lord, from all inordinate cares for the things of this Life ; from all distrust of thy good Providence ; from all repining at any thing that befalls us ; and enable us in every thing to give Thanks ; believing that all things are ordered by the greatest Wisdom, and shall work together for the good of those that love Thee. We doubt not of thy Fatherly Affection to those that study in all sincerity to approve themselves unto Thee ; and therefore still resolve to leave our selves entirely to thy wise Counsels, that thou mayst dispose us into such a condition as thou seeest best in this World. Oh remember us but of our Duty ; quicken and excite us to it ; strengthen us in the doing of it ; support us under all discouragements ; advise us in all difficult cases ; and comfort us with a stedfast Belief of thy holy Word ; and we shall ever be giving thanks and praise unto  
Thee



Thee who dealest so bountifully with us.

Moreover with our selves we desire, O Lord, the good of all Mankind, especially that thou wouldest be mercifull to thy whole Church, and particularly that thou wouldest bless that part of it which is planted in these Nations wherein we live; inclining the hearts of all Ranks and Degrees of Men amongst us to follow after things which make for Peace, Unity, and Godliness. But O gracious God, as we are in duty bound in a more peculiar manner, we do most earnestly beseech Thee, on the behalf of this place of our Abode, that our Minister being directed and assisted by Thee, may be made a Blessing and a Comfort unto us; and that we likewise having our Conversation as becomes the Gospel of Christ, may be a Blessing and an Encouragement unto him.

Give, we pray Thee, repentance unto Sinners, and increase of Grace and Strength to all thy faithfull Servants; Reduce those among us that wander out of the way; raise up those that are fallen; confirm and settle those that stand, and grant them a stedfast Resolution to persevere in Faith, Love, and Obedience. Relieve and comfort all those that are in any Distress; make the Earth to  
C 2 bring

bring forth her increase in due season; and let all honest and industrious People be succeeded and blessed in their Labours. Remember all those who are nearly related to us, or to whom we are indebted for our Birth, Education, Instruction, or Promotion; Thou who art rich in Mercy reward and recompence their care and love. Grant Forgiveness and Charity to all our Enemies; Continue good will among all our kind Neighbours. Assist those that are Dying and leaving this World, and fit their Souls for a better Place; and let us also with them after our own last sickness, in due time through Christ, obtain a glorious Resurrection and Eternal Life.

And here, O Lord, we do from our very Souls render unto Thee most humble and hearty thanks for all thy Blessings and Benefits bestowed upon us concerning this Life and that which is to come; but more especially we praise Thee for the mercies of this day; for any measure of success thou hast given us in our lawfull Endeavours; that thou hast defended us from such dangers as might have fallen upon us. We beseech Thee likewise of thine infinite Goodness and Mercy, to defend and protect us and all that belong unto us this Night; and let us be refreshed with  
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moderate rest and sleep, and so raised the next Day more able and willing to set forth thy Glory, in the conscionable Duties of our Places and Callings. These and all other needfull Mercies, we ask of Thee for the alone merits of Jesus Christ, in whose Name we continue to pray unto Thee as he himself hath taught us, saying, *Our Father, which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth as it is in Heaven, give us this day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us, and lead us not into Temptation, but deliver us from evil, for thine is the Kingdom, and the Power, and the Glory for ever and ever.*

*Thy Grace, O Lord Jesus Christ, thy love O Heavenly Father, thy comfort and consolation O holy and blessed Spirit be with us, and remain with us this night and for evermore, Amen.*

*Another Family-Prayer for the Evening on the Week-Days, Saturday especially.*

**O** Most blessed and eternall God, thou alone art the fountain of our Happiness, and the rest and satisfaction of our Souls.

Thou art infinitely more great and glorious in thy Wisdom, Power, and Goodness, then either our words can declare, or our hearts can conceive. We therefore thine unworthy Servants do here most humbly adore and worship thine incomprehensible Majesty; acknowledging that we were not only born in sin, but in the course of our Lives have violated thy Sacred Laws, and many ways transgressed our Duty as to Thee, our Neighbours, and our Selves; so that if Thou shouldest deal with us according to the strictness of thy Justice and our own deservings, we could expect nothing but shame and misery, both in this life and that which is to come. But, O God, we beseech Thee do thou help us penitently and believingly to cast our selves upon thy Mercy, and the Merits of Jesus Christ; and for his sake graciously forgive unto us the sinfulness of all our thoughts, words, and ways, and let thy Spirit witness with ours the comfortable assurance of that Forgiveness.

And for the future, let us not be tempted by the allurements or discouragements of the World, wilfully to allow our selves in the omission of any the least known Duty, or in the Commission of any the least known Sin. And because this is thy Will even our sanctification,  
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we beseech Thee, O Lord, that thou wouldest sanctifie our Understandings, that being renewed in the Spirit of our Minds, we may have a Spiritual Discerning of the things of Thee our God ; that we may know what it is that Thou requirest of us, in those several Places, Conditions and Relations Thou art pleased to set us in. That Thou wouldest likewise enable us to submit our wills to thy Blessed Will in all things ; and to make it our daily care and exercise to keep our Consciences clear and unreprouable in thy sight.

That Thou wouldest help us to set our Affections upon things above ; that we may love thee the Lord our God with all our Heart, and with all our Soul, and with all our Strength ; and that Christ may be the Chiefest of ten thousands unto us, Him whom our Soul loves. That we may present our Bodies a living Sacrifice, holy and acceptable unto Thee, which is but our reasonable Service. That so being sanctified throughout, we may be whatsoever Thou wouldest have us to be ; that we may leave whatsoever thou wouldest have us to forsake ; that we may patiently suffer whatsoever Thou layest upon us to endure ; that we may freely, cheerfully, and readily do whatsoever thy Command obligeth us to do.

And because Thou requirest that we should grow in Grace by all those means of Grace and Salvation which Thou art pleased so plentifully to vouchsafe unto us, Oh that Thou wouldest help us to walk yet more holily in respect of Thee our God then ever; that we may be more fearfull of offending Thee, and more solicitous to please Thee then ever we have yet been; being more wisely zealous and active for thy Glory, and more reverent in the use of all things that relate unto Thee.

That thou wouldest give us an universal Good Will towards others in the World; that we may love our Neighbours as our Selves, and love even our Enemies for thy sake; and be more carefull that we do hurt unto none, but deal justly and mercifully towards all, as we would that they should do unto us.

That thou wouldest help us to perform more and better then ever those Duties which we owe unto our selves; that we may live yet more in the exercise of Meekness, of Humility, of Temperance and Contentedness of Mind.

Thus, O Lord, that thou wouldest help us to serve Thee all our days in the Uprightness of our Hearts, improving all opportunities of  
doing



doing and receiving Good ; preparing for our great Change from time to Eternity ; and in every respect, by a constant watchfulness over all our Thoughts, Words, and Actions, so behaving our selves, as those that know and stedfastly believe, that we have Thee an everliving God to serve, that we have precious and Immortal Souls to save, that we have endless Woes to avoid, and Everlasting Happiness to seek after.

And, O God, with us, we beseech Thee likewise to bless all those that desire or stand in need of our Prayers ; and to communicate of thy Grace and Mercy according to their and our severall wants and necessities. Oh do Thou enlarge the Church and Kingdom of Christ, weaken and destroy the Power of Sin, and Antichrist ; be favourable in particular to these Nations wherein we live, vouchsafing to us those Mercies we stand in need of, and turning from us those Judgements which our sins may cry for. Bless our Magistrates and Ministers ; bless those that are near unto us by the bonds of Nature, with all such as suffer sickness or any other affliction or misery. Bless this Place, and grant that real Godliness, Saving Knowledge, Peace, and Truth, may flourish here more and more.

Accept

Accept of Praise for all thy Mercies hitherto vouchsafed unto us. Continue, we pray Thee, thy mercifull Protection over us this night; keep us from sin, and the dangers that a Night may bring forth, let us be refreshed and raised the next Day more able and willing to serve Thee in the Duties of it. These and all other needfull Mercies we humbly beg for the sake of Christ, continuing further to pray unto Thee as he himself hath taught us, saying, *Our Father which art in Heaven, &c.*

*See the Lords Prayer and Blessing, page 23.*

### *Concerning the Lords-Day.*

**L** Et it always be remembred before it comes, to prepare for it; and when it is come, to keep it Holy. It hath been honoured 1 by God the Father, forming thereupon the Elements of the World, 2 by God the Son, rising from the Dead, and appearing several times after his Resurrection, 3 by God the Holy Ghost descending with his miraculous Gifts and Graces upon the Apostles and Others, 4 by the Christian Church making it the time of her Solemn Assemblies.

Let us not therefore profane any part of it, but be now as carefull for the Welfare of our Souls,

Souls, as we are upon other days for our bodily Sustainance. Excepting such time as is for works of absolute Necessity, which cannot be done the Day before or the Day following; let us *with Chearfulness* spend it *wholly* in hearing the Word of God read and taught; in private Devotion and *publick Prayers, which are both for the Morning and After-noon*; in acknowledgment of our offences to God, and amendment of the same; in reconciling our selves charitably to our Neighbours where displeasure hath been; in often Receiving the Communion of the Body and Blood of Canon 13. of those 103. Christ; in Visiting of the Poor and Sick, and using all good and sober Conversation.

Thus we shall please the Will of God, and conscientiously obey our Civil and Ecclesiastical Governours, Vide late Act for the Lords-Day. who strictly enjoyn the same by their Power derived from God. Thus we shall have a more deep and lasting sense of God and Religion imprest upon our Hearts, and so live more holily the Week following.

Besides prudent and good Men have observed their outward *worldly Affairs* most prospered that Week, which they began with a diligent and religious Observation of the Lords-

**Lords-Day.** But However that is, most certainly, if we duly sanctifie this Day of Rest here, we shall celebrate an Everlasting Rest and Sabbath hereafter. If now we sincerely and willingly joyn with the Congregations of Gods People, to worship him as we ought to do, we shall in due time joyn with the Blessed Company of Saints and Angels above to sing his Praises for evermore.

*Psal. 118. 24. This is the Day which the Lord hath made, we will rejoyce and be glad in it. V. 20. This is the Gate of the Lord, the Righteous shall enter into it. Psal. 122. 1. I was glad when they said unto me, Let us go into the House of the Lord. Revel. 1. 10, I was in the Spirit on the Lords-Day. Acts 20. 7. And upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached unto them. 1 Cor. 16. 2. Upon the First Day of the Week, let every one of you lay by him in Store as God hath prospered him.*

*A Morning Prayer for the Lords-Day which may be used by more together, or by one alone for the reason mentioned page. 4*

**P**Raised be thy holy Name, O God, for all thy favours and benefits bestowed upon

upon us from time to time, concerning this, or a better Life. Blessed be thy Goodness for the Mercies of the last Night, and this Morning ; that thou hast brought us to the beginning of another Christian Sabbath. Oh let not our former unfruitfulness hinder thy present Blessing and Assistance in what we have to do; but do thou we pray Thee in Christ Jesus pardon and mend us both at once. And help us now so to remember and esteem this thy Day, as to lay aside all secular businesses and diversions, and to apply our selves to all those private and publick Duties which concern the Sanctification thereof ; *not doing after our own ways, nor finding our own Pleasures, nor speaking our own words* ; but consecrating our own selves and services to thy more especial Worship ; spending the whole Day in works of Religion, Necessity and Mercy.

Be graciously present with all those Assemblies of thy Saints which do on this Day meet together for thy Worship and Service. More especially be pleased to direct and assist the Minister to whose charge we belong ; that he may speak to the Consciences and Conditions of this People. And do thou remove from us all irreverence, distraction, dulness, prejudice, and unbelief in hearing of thy Word,  
that

that having the same accompanied by the Power of thy Spirit, it may be effectual for the further enlightning of our Minds, the quickening of our Affections, the bettering of our Hearts, and the amendment of our Lives. And let us think we have done nothing in Hearing, Reading, Praying, Receiving, Singing of Psalms, Confering, Meditating, till in all we have glorified Thee our Creator, Redeemer and Sanctifier, till our Souls be brought something nearer unto Heaven, unto thy Self; And all we beg upon the account of Christ, saying further as he hath taught us, *Our Father, &c.*

*A Family Prayer for the Evening on the Lords-Day.*

**O** Eternal God, and most Gracious Father, we thine unworthy servants do herecast down our selves at the Footstool of thy Grace, acknowledging that we were conceived in sin, and have actually in thought word and deed transgressed thy Holy and Righteous Precepts; so that if thou shouldest look upon us as in our selves, we could not expect any thing but thy Wrath and our own  
Con-



Condemnation. But, O holy Father, for Jesus Christ thy dear Sons sake, for the Merits of his Obedience and Bloodshed, we beseech Thee to have Mercy upon us, pardoning to us all our sins, and freeing us from the Shame and Confusion which is due unto us for them.

And we pray Thee inspire thy Holy Spirit into our Hearts, that by his Illumination and effectual Working, we may have the inward sight and feeling of our sins and natural corruptions, and not through Custom be blinded or hardened in them. That we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome, and to get out of them. Oh let us feel the Power of Christs death killing sin in our mortal Bodies, and the vertue of his Resurrection raising up our Souls unto Newness of Life; that living in thy Fear unto thy Glory, we may die in thy Favour, and in thine Appointed time, attain unto the Blessed Resurrection of the Just, unto Eternal Life.

In the mean while, O Lord, increase our Faith in the sweet promises of the Gospel, and our Repentance from dead works; the assurance of our hope; and our love unto thy self,

self, and thy children, especially those whom we shall see to stand in need of our help and comfort ; that so by the fruits of Piety and a Righteous Life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, Good Father, the continuance of Health, Peace, Maintenance, and all other outward things, so far forth, as thy Divine Wisdom shall think meet and necessary for us.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and particularly to these Kingdoms wherein we live, vouchsafing to us those Mercies we stand in need of, and turning from us those Judgements which our sins may cry for. Preserve the Kings Majesty, bless all the Royal Family ; bless our Magistrates and Ministers, this place, those that are near unto us by Kindred or Neighbourhood ; be graciously present with all our Christian Brethren that suffer sickness or any other affliction or misery ; grant them patience to bear thy Cross, and Deliverance when, and which way it shall seem best unto Thee. And O Lord, let us not forget our last End, and those accounts which then we must render unto Thee. In Health and Prosperity make us mindfull of Sickness, and

and the evil Day that is behind; that these things may not overtake us as a snare, but that we may in good measure, like wise Virgins, be found prepared for the Coming of Christ to call us by Death unto Judgement.

And here, O Lord, we do from our very Souls, render unto Thee most humble and hearty thanks, for all thy Blessings bestowed upon us, concerning this Life and that which is to come. We praise Thee especially for Christ the Fountain and Foundation of all thy Mercies we ever yet received, or hope hereafter to receive from Thee. In him we praise Thee for the Mercies thou hast this day bestowed upon us, or given us occasion to remember, whether concerning the Creation of the World, or the Redemption of Mankind. We praise thee for thy holy Word and Sacraments, and seasons of Grace yet vouchsafed unto us. We praise Thee that by thy good Providence we have been preserved and provided for to this very moment; intreating Thee likewise to continue thy Mercifull Protection over us this night.

And, O Lord, we beseech Thee let those saving Truths which have been delivered unto us, sink down into our Hearts, and spring

up in our Conversations. Let us keep up such holy Purposes and heavenly Affections as may have been wrought in any of us whilst attending upon Thee. Let our lives be in some measure answerable to the means we enjoy. Let the fruit of this Day appear in us the Week following, and all the days of our Lives following. Henceforth let our resolution of pleasing Thee, and doing good in our Generation be more confirmed; let the felicities of Heaven be more esteemed; let our desires of Earthly things be more abated; let the Breathings of our Souls after a fuller enjoyment of thy Self be more enlarged; Let our sins, those of our holy things, be pardoned, our persons and performances accepted, and our Souls eternally saved; And all upon the alone account of Jesus Christ, in whose prevailing Name we continue to pray unto Thee, saying, *Our Father, &c.*

*As for those who are furnished with Bibles and the Book of Common Prayer, I shall direct them if they desire it, how to use part of the Morning and Evening Service according to the Liturgy by themselves, or with their Families.*

*But because many Pious Divines are of opinion that the Reverence due to the Book of Common Prayer, is best preserved by employing it only in*

*the Publick Divine Service; or in Private where there is one in Holy Orders to officiate: And because we should always strive to be present at the Publick Service of the Church on any Holy Day, especially on the Lords-Day, and such Festivals as are in Remembrance of our Saviour Christ; You have to the former here added one Prayer more which you may use on any such Festival in Remembrance of our Blessed Saviour, that is to say, On the Days of his Incarnation, Birth, Circumcision, Epiphany, Presenting in the Temple, Passion, Resurrection, Ascension, and Mission of the Holy Ghost.*

*A Prayer upon any of the foresaid Festivals in Remembrance of our Blessed Lord and Saviour.*

**O** Most glorious God; the Father of our Lord Jesus Christ, the Father of lights, from whom cometh every good and perfect Gift; it is our bounden Duty and our great Priviledge, constantly to acknowledge Thee with joy and exaltation of Spirit, in remembrance of thy infinite Bounty to us, and to all the World. Every day tells us how good Thou art, and every one of thy Creatures calls upon us to magnifie, love, and serve Thee, who hast made so many of them to

serve us. But this Day gives us occasion to remember thy more special and extraordinary kindness to us the Children of Men, which calls for our highest Praises to be joyned with those of the blessed Company above, who are never weary of giving Honour, Glory, Blessing, and Thanks to thee our mercifull God and Saviour.

O how great was that Love which an Angel came to give notice of! and which a multitude of an Heavenly Host celebrated with songs of Praise, when thou sentest thy dear Son in the likeness of sinfull Flesh, and in the form of a Servant, to minister to our necessities, to relieve our misery, and to be the Way to everlasting Life! Oh the Riches of thy Grace, that after Mankind had forfeited all the rights of thy Creatures, and had contemned and despitefully used many of thy Messengers, Thou wouldest in such Mercy create us again unto good Works; and for that end appear thy self most gloriously among us in the Person of Jesus Christ!

We thank thee, O Lord, that thou hast assumed our Nature unto such a nearness to Thee, as we are not able to understand. We thank Thee, for the glad tidings which Jesus hath brought us from Heaven, that thou wilt be



be reconciled unto us, and admit us again into thy Favour : and that he hath observed the whole Law, and fulfilled all Righteousness ; and shewn us in our Likeness, what thou wouldest have us to do, and to be.

We thank Thee for the Redemption which he hath wrought for us by his Blood and meritorious Passion. We rejoyce in the Victory which he hath gotten over hell and the grave by his Resurrection from the dead ; and in his glorious Triumph, when he ascended up on High, and led Captivity captive ; And in his Royal Power wherewith He was invested, when He sat down on the Right hand of the Majesty on High ; And in those Gifts which he received for Men, even for the Rebellious also, that the Lord God might dwell among them.

Blessed be thy Eternal Goodness which hath made him a most mercifull and compassionate High Priest, and given us so great assurance, that he is become the Author of Eternal Salvation to all them that obey him.

Blessed be thy Goodness, which hath sent the Holy Ghost, and continued to us a succession of Pastours and Teachers, to be the Guides of our Souls, and to minister to us those pledges of thy Love which our Saviour

left us, in the Communion of his Body and Blood.

O God, that our hearts enflamed with ardent love to Thee, who hast loved us in such a wonderfull manner, could ascend up to Heaven in these devout Meditations, and not come down again but with desires left in them still aspiring thitherwards ! Oh touch our Souls so powerfully with a sense of these things, that with an hearty zealous Affection they may ever look towards Thee, and our dear Lord and Saviour Jesus Christ. Oh fix our eyes on him, as he was here on earth, that we may learn of Him, his humble and meek obedience to thy Commands ; and as he is now in Heaven, that we may trust Him for the performance of his precious Promises, and patiently wait till he carry us also to that glorious Place.

Since he appeared among us to destroy the works of the devil, and died to redeem us from all sin, and rose again that he might bless us in turning every one of us from our iniquities, and is made Lord of all, that he may govern us by his Laws, and reward or punish us according to our works ; Preserve in our minds, we beseech Thee, a constant and lively sense of this great End of his whole Undertaking  
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for us; that he may see the fruit of the Travell of his Soul in us, and our whole life may be a serious study and endeavour to imitate Him, by purifying our selves as he is pure.

Oh that thy Fear and Love may keep us from abusing any of the good things which thou hast allowed us for our bodily Refreshment; grant that we may receive them thankfully as from thy Hand, and enjoy them moderately as in thy Presence, with bowels of Mercy to those who are in need, with a taste of better spiritual Delights, and Heavenly Joyes, and with hunger and thirst after the Fulness and Perfection of those Joyes, when our Lord Jesus shall come to shew us his Glory, and entertain us with eternal Satisfaction in his incomprehensible Love. *Amen.*

*Here you may add the Collect for the Morning or Evening respectively set down page 6. Concluding always with the Lords Prayer.*

*The following Prayer for the Sacrament may be used by one alone after a Private Prayer; or by more after a Family-Prayer; at convenient times before Receiving.*

**A** Nd as for those of us in this ( *Place* ) or ( *Family* ) who intend to receive the

Sacrament of Christs Body and Blood, pardon, Lord, we pray Thee our former not hungering and thirsting after it, our not Preparing for it, not Partaking of it so often as our necessities and opportunities have required. Enable us now, we earnestly beseech Thee, being duly prepared, to come as worthy and welcome Guests unto thy Table. Give us a *Lively sight* and sence of our sins and imperfections, of our wants and weakneses, that we may hunger and thirst after Christ and his Righteousness, expecting from his Fulness to be supplied in whatsoever our Souls may stand in need of. Let us be enabled rightly to discern the Lords Body, and feelingly to understand the relation between the *Signs*, and things *signified*, applying both unto our selves in their proper use. To this end, Enlighten our Minds more and more with the *Knowledge of Jesus Christ*, and of his Gospel; especially of the great work of our Redemption by his Blood, and his unspeakable Love shining forth therein; as also of the Covenant of Grace, and Seals annexed thereunto.

Work in us an *unfeigned Repentance*, bewailing our sins past, and resolving to leave them for the time to come, and to serve thee in Righteousness and Holiness all the days of  
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our Life. Endue us also with a true and *lively Faith*, that we may not only receive the outward Elements of Bread and Wine; but inwardly partake of the Spiritual Blessings and benefits of our Saviours Death; that so we may be assured of the forgiveness of all our forepast sins, and be better enabled to withstand Temptations for the time to come, that thereby our Souls may be enriched with all saving Graces, strengthened unto all good Duties, and nourished unto Everlasting Life.

Inflame our hearts with most *fervent Love* towards *Thee*, and our *Neighbours*; yea, even our *Enemies*, for thy sake; and link our hearts together in an Holy Communion, as it becometh the true Members of Jesus Christ. And being thus in some measure prepared, let us yet look up to Thee, to pardon our Unpreparedness; Let us still continue our dependance upon Christ for his Assistance, as knowing that *we are not sufficient of our selves, so much as to think any thing, but our Sufficiency is of God.* And when we come to thy Table, let us not coldly and formally perform this high and holy Service; but with the exercise of Faith, Love, Repentance, Reverence, with the *renewal of our Purposes* of better Obedience, with *inward Fervency* and *Devotion*

*vation*, in some such manner as may be pleasing unto Thee, honourable unto Christ, and comfortable to our selves. Let us so *shew forth* the *precious Death* of our dearest Redeemer, that in remembring the same, we may be *unfeignedly thankfull*, and sincerely praise Thee the blessed *Trinity* in *Unity*, unto whom be ascribed and given all Honour and Obedience now and for ever. *Amen.*

*Another Prayer which may be used in secret some time before the Sacrament.*

**O** Eternal and blessed God, I prostrate my self with humble Reverence before Thee the Searcher of hearts, not to excuse but aggravate my faults; for I confess I have not given Thee that Honour, Worship, and Service which I owe to my Almighty Creator. Nor laid to heart, as I ought, thine infinite Love in Christ my Redeemer: Nor duly followed the godly Motions of thy Holy Spirit, which thou hast sent to renew and sanctifie my Affections, and draw me to thine Obedience. I have not lived up to the Faith which I profess, but behaved my self too often as if I neither dreaded the threatned Punish-



nishments, nor duly valued the promised glorious rewards of my Lord Christ, who will judge the World in Righteousness, and render to every one according to their Works. O Lord, I have done so much Evil, and so little Good; been so eager in the pursuit of the things of this World, and so cold and unconcerned many times about those of Eternity; so unmindfull of my promises, unthankfull for thy Benefits, and unfruitfull in the Knowledge of Christ, that it is a wonder of thy Patience and Goodness, that I am still alive, and not cut down like a barren Tree that cumbers the ground; that I am not lamenting these follies in weeping and gnashing of teeth, which I now mention with so little sorrow and bitterness of Spirit. For ever adored be thy forbearing Mercy, which hath so long spared me an unprofitable servant, who have so many ways in thought, word, and deed, offended thy Divine Majesty. \* Oh continue I beseech thee to be gracious unto me, and for Jesus his sake give me a truly penitent and believing Heart; and by the vertue of that Sacrifice of himself, which he offered once for the sins of the World, let all my sins be done away and remembred no more.

*\* Here reckon up those particular sins which thou art conscious of.*

And

And for this and all other thy great Mercies, I resolve to offer unto Thee by Christ, the Sacrifice of continual Praise and Thanksgiving, and I present my body a living Sacrifice, holy, acceptable unto Thee, which is my reasonable Service; And I dedicate my self absolutely to thy Obedience; Oh therefore give me Grace ever to fear Thee, and to walk humbly with Thee, and to preserve a tender sense of my Duty towards Thee.

O Lord, I purpose by thy Assistance, that hereafter I will never willingly depart from thy Precepts; oh do thou strengthen me to perform what I have purposed; that I may never be so unreasonable as to return to those sins which are the burden of my Heart; and grieve thy Holy Spirit; which rent the Flesh, and shed the Blood of the Lord Jesus; and which I have so often, and so solemnly protested against.

And now that I am going to thy Holy Table to commemorate the Sacrifice of my Saviour, to remember his love in Dying for me; to give thee further testimonies of my love to Thee; and receive new tokens of thy Love to me: O Lord, vouchsafe to make thy self powerfully present to my Mind. Represent thy self, and thy Son Jesus so lively to my thoughts

thoughts in all Wisdom, Power, Goodness, Holiness, and Truth ; that I may never forget Thee any more ; but more seriously reverence thee, and love thee, and rejoyce in thee, and trust thee, and obey thee, all the days of my life. Imprint the very image of thy Son upon me ; that I may carry him ever in my Heart, and have his life and death continually before mine Eyes ; and in all things conform my self to his Will, and fashion my self after his Holy Example. Come, Lord Jesus, and possess thy self of my whole Man. Purifie me from all remaining filthiness either of the Flesh or Spirit. Bring in all thy Heavenly Graces along with thee into my Soul. And be my perpetual Defence, by giving me a fuller communication of thy Holy Spirit, and more mighty aides to do my duty towards Thee, and towards all Men.

And for that end, compose my unsettled thoughts before I approach to receive the holy Mysteries ; that I may attend Thee with a full and clear conception of their meaning ; with an actual Belief of thy whole Gospel ; with most sensible love to thee, and desire to be more like thee ; with thy high Praises in my mouth, and joy unspeakable in my heart. May I presume most gracious Father, to ask  
such

such taſts and reliſhes of thy wondrous Love in Chriſt Jeſus, that I may never be able to delight in any thing ſo much, as in the remembrance of it. <sup>that</sup> But mine eyes may be ever towards the Lord; and I may hunger and thirſt perpetually after thy Righteouſneſs, 'till I am rendred meet to be tranſlated to that High and Holy place, where I ſhall ſee Thee, not as now in myſterious Representations; but openly and as it were Face to Face. *Amen.* Lord Jeſus; who art able to ſave to the uttermoſt all them that come to God by Thee; In thy moſt bleſſed name and words I continue my humble Prayers, *Our Father, &c.*

*I would intreat thoſe who have never yet received, or but ſeldom, to read at their leaſure, and with good Deliberation, the Doctrine of the Sacrament in the Church Catechiſm: as alſo the whole Order of the Adminiſtration thereof ſet down in the Book of Common Prayer; by which, together with what is contained in the two foregoing Prayers, may be learnt, in good meaſure, what is needfull both in our Preparing for, and Partaking of that Holy Ordinance.*

*And yet to further your more profitable and comfortable Receiving, you may uſe theſe following Helps.*

*Some*

*Some brief helps to Meditation in Receiving the Sacrament of the Lords-Supper.*

**F***irst*, When the Sermon is ended, and thou art adressing thy self to the Banquet of the Lords Supper, meditate how lovingly thou art invited to be a guest at this Holy Table. *Hoe, every one that thirsteth, come ye to the Waters; Come, buy Wine and Milk without money, and without price: Eat ye that which is Good, and let your Soul delight it self in Fattness. Take, Eat, this is my Body which is broken for you; Drink ye all of this; for this is my Blood which was shed for the Remission of Sins.*

*Secondly*, As Abraham when he went up to the Mount to sacrifice Isaac his Son, left his servants beneath in the Valley: So when thou comest to the spiritual commemorative Sacrifice of the Lords-Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy Soul to him, who Sacrificed both his Soul and Body for thee.

*Thirdly*, Set thy self as in the *Presence of God*, with a full and reverent thoughts of thy

thy crucified Lord. If the blessed Apostle *S. Peter*, seeing but a glimpse of Christs Almighty Power, thought himself unworthy to stand in the same Boat with him: how unworthy art thou to sit with Christ at the same Table, where thou mayest behold so much of his infinite Grace and Mercy displayed? Yet if thou comest *humbly*, in *Faith*, *Repentance* and *Charity*, *abhorring thy sins past*, and *purposing unfeignedly to amend thy life henceforth*, let not thy former sins affright thee, for they shall never be laid to thy Charge; and this Sacrament shall seal to thy Soul, that all thy sins are fully pardoned, and clean washed away by the Blood of Christ. For this Sacrament was not ordained for them who are perfect; but to help penitent sinners towards Perfection. *Christ came not to call the Righteous but Sinners to Repentance.* And he saith, That the *whole need not the Physician*, but *they that are sick*. Bathe thou therefore thy Soul in this *fountain of Christs Blood*; and doubtless, according to the Promise, *Zech. 13. 1.* *Thou shalt be healed of all thy sins and uncleannesses.* Not sinners, but they who are unwilling to repent of their sins, are debarred this Holy Ordinance.

*Fourthly*, When the Minister begins to read the  
the



the sentences of Scripture before the Offertory, let them be considered by thee to stir up thy Charity to the Poor. Let Gods bounty to thee in *Spirituals*, provoke thy Mercy to others in *Temporals*. Hoping to be refreshed with the saving benefits of Christs Death; be willing to thy Power to refresh the bowels of his poor Members: *What we do to them, we do to Christ*; and who would not thus relieve Christ, who made himself Poor to make us Rich in the best things?

And now the *Sacrament* being begun to be administred, apply thy self with *diligent Attention*, and  *fervent Devotion* to go along with the Minister in all Actions, Rites, Prayers, Confessions, Readings, Exhortations, or Thanksgivings, which are used in, and about the Holy Sacrament.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Prayers, and rehearsal of the words of *Christs Institution*, to be an *holy Sacrament* of the blessed Body and Blood of Christ; then meditate, how *God the Father*, of his meer love to Mankind, did *set apart* and seal his only begotten Son, to be the *All-sufficient means*, and only Mediator to redeem us from sin, and to re-

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concile

concile us to Himself, and to bring us to Glory.

When thou seest him *break the Bread*; meditate how Jesus Christ was *put to death* as to his humane Nature; and his blessed Body wounded and pierced, and both Soul and Body, as we may say, broken asunder for our sins; and withall, call to mind the hainousness of them, and the greatness of Gods hatred against them, seeing his Justice could not be satisfied but by such a Sacrifice.

When he is *drawing towards Thee* with the consecrated Bread, and offering it unto thee, then meditate, that Christ himself cometh unto thee, and both offereth, and giveth indeed unto thy Faith, Himself, and all the *merits of his Death* and Passion, to feed thy Soul unto Eternal life. *The bread of the Lord* is given by the Minister; but the *Bread which is the Lord* is given by Christ himself.

*Ejaculations and Meditations which we may use while the Minister is giving the Bread and Wine to others.*

1. **O** Holy Jesus, *I behold thee stretched upon the Cross, with thy arms spread,*  
ready

ready to embrace and receive all Mankind into thy Bosom.

2. I see the Symbols, the Holy Bread, and the blessed Cup, but I also think of thy Authority ordaining these Rites; of thy voice blessing these Symbols, of thy Mercy reaching out my pardon, thy Holy Spirit sanctifying my Spirit, thy blessed Self making intercession for me at the eternal Altar in Heaven.

3. Thy infinite Arms of Mercy are reached unto us, and our Arm of Faith reacheth unto thee: blessed be Jesus who will be joyned unto Servants.

4. I am helped by these outward signs, blessed Saviour, to remember thy Body and thy Blood; but by these I do not feel thy Wounds. My Lord had the smart, but we the ease; his were the sufferings, but ours the Mercy; and after he had paid the Price, we got the Purchase. Oh that my heart therefore by love and desire might reach out after him, and by joy and delight ever rest in Him!

5. I desire to know nothing, but Jesus and him crucified. O let the power of thy Cross prevail against all the powers of Darkness. Let the Peace of thy Cross give me Peace with God, and in my own Conscience: Let the Victory of thy Cross mortifie all my evil and corrupt affections.

*fections. Let the Triumph of thy Cross lead me on to a state of Holiness. And let the Wisdom of thy Cross make me wise unto Salvation.*

6. *Thou wilt not dwell in a polluted House; make my Soul clean, and do thou consecrate it into a Temple, O thou great Bishop of our Souls, by the indwelling of thy holy Spirit: and let the Members of Christ never become the instruments of Unrighteousness.*

7. *O God my God, assist me now and ever greatly, and graciously: Grant that I may not receive Bread onely, nor Wine onely, for man cannot live by that; but that I may eat Christ, not by Papal Transubstantiation, but by Sacramental Participation.*

8. *I am nothing, I have nothing, I desire nothing, but Jesus my Saviour; make haste, O Lord, behold my heart is ready, thou hast opened my heart to receive Thee into the seat of Love; Come Lord Jesus, come quickly.*

*As thou eatest the Bread, thankfully praise God for the saving benefits of Christs Death. And further think with thy self, As verily as I now eat this Bread, so verily was Christs Body broken for the sins of the World; and if I sincerely believe in Him, as I now desire to do (unfeignedly devoting my self unto him, relying*

*lying upon Gods Mercy in and through him, being willing to be guided by his Word, and sanctified by his Spirit) so verily are my sins pardoned for the merits of his precious Death.*

Here before the Cup be brought to thee thou mayest use one or more of the foregoing *Ejaculations*. Thou mayest also have time to bless God for the Death of Christ; to meditate upon his Sufferings; to admire the greatness of his *Love in dying* for thee, resolving to take the Cup of Salvation, and to pledge his love with love; to *renew thy Covenants* with God, to reinforce thy purposes of better Obedience; to beg of God strength to performe such Duties as thou hast formerly neglected, against such sins and temptations as have too easily prevailed against thee; to pray also for all Patience under such troubles and afflictions as may befall thee before another Sacrament Day come about.

Having received the Cup at the Ministers hand, in the *instant of Drinking*, and as soon after it as may be, meditate on Christs Hanging and Bleeding upon the Cross; *giving him hearty thanks for his love in Dying for us*. And having poured the Sacramental Wine into thy stomach, say with thy self, *As verily as I have received this Wine, so certainly Christs*

*Blood was shed for the sins of the World ; and if I sincerely believe in him, as I now desire to do, (unfeignedly devoting my self unto Him, relying upon Gods Mercies and his Merits, and being willing to be guided by his Laws and sanctified by his Spirit ; and resolving to continue in his Love and Service to the end) so certainly are my sins forgiven, by the vertue of his Obedience and Bloodshed.*

And now having received the Sacrament of Christs blessed Body and Blood, out of a conscientious respect to his Command, with a desire thankfully to remember his precious Death: consider, that he who hath given thee his Son, will with him give thee all things else ; so far as will be for thy true Good. Therefore now, thou mayest here further represent unto God through Christ, all thy needs, and the needs of thy Relations, signifie to him the condition of thy Soul ; complain of thy infirmities ; Pray for help against the enemies of thy Salvation, tell him of thy griefs, represent thy fears, thy hopes, and thy Desires ; look up to God to make the *Blood of Christ* unto thee, a quickening, comforting, strengthening, justifying, sanctifying Blood. And as thou feelest the Sacramental Wine which thou hast drunk, *warming thy cold stomach ;*

so



so endeavour to feel the *Holy Ghost cherishing* thy Soul with the *joyfull assurance* of thy being reconciled to God, and accepted unto eternal Life.

Furthermore, because it is said **I Cor. 16. 17.** *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body; for we are all partakers of that one Bread.* It must be remembered by thee, that though all the faithfull are *many*; yet they are all but *one Mystical Body*, whereof Christ is Head. And therefore thou must love every Christian, especially those Receiving with thee, as thy self, and a member of that Body.

When the Minister hath given the Bread and Wine to all the Communicants be *ready to joyn with him again* in the remaining Prayers and Praises. And after you have given Thanks, and finished your private, and public Devotions; go home, but do not *presently forget* what you have been doing in this solemn Ordinance. They that as soon as the Office is performed, part with Christ, and carry their mind away presently to worldly Interests, or to sensual Merriments, these may

be suspected to be too indifferent as to the things of God. They have (as one says) brought their Lord *into the house*, and themselves slip out at the *back-door*. Otherwise doth the Spouse entertain her beloved Lord. *Cant. 3. 4. I found him whom my soul loveth, I held him, and would not let him go.* Spend therefore the remaining part of the Day, partly in the entertainment of thy Lord, with acts of love and delight, with thanks and praise unto Him for his Favours; partly in after-examination, in reflecting upon thy Behaviour when thou wert before the Lord; and partly in strengthening of thy purposes, and confirming thy Resolutions of better Obedience, that so there may be some fruit seen of *this day*, in many *other days* that follow, till the Solemnity shall return again.

Remember thy promises renewed unto God, *bind thee* to watch against sin, and unto Holiness *all thy life*, as much as upon the *Sacrament Day*. Moses coming from the Mount where he had been conversing with God, his face did shine, *Exod. 34. 30.* When thou goest from the Table where thou hast had sweet Communion with thy God, the face of thy conversation must shine so with holiness, that others may take notice of it. It is said

said of the High Priest and Elders, that observing the language and carriage of the Apostles *Peter* and *John*, they marvelled, and took knowledge of them that they had been with *Jesus*, Acts 4. 13. So thy words should be so gracious, and thy works so exemplary after a Sacrament, that all those who behold thee, may take knowledge, that thou hast been with *Jesus*; that at his Table thou didst sup with *Christ*, and *Christ* with thee.

*A Prayer after the Sacrament.*

**B**less the Lord, O my Soul; and all that is within me, bless his Holy Name. Bless the Lord, O my Soul: and forget not all his Benefits. *Who forgiveth all thine iniquities, and satisfieth thy Soul with good things. Who redeemeth thy life from Destruction; who crowneth thee with loving Kindness and tender Mercies. O mercifull Lord,* I humbly thank thee for *Christ* the Fountain and Foundation of all thy Mercies vouchsafed unto me from day to day. O gracious Redeemer I yield thee all possible Thanks, that thou hast this day refreshed my Soul with the Sacrament of thy precious Body and Blood.

*Psal. 103.*

Seeing O God, that thou hast so loved me  
me

me as to give thy Son, and that thou, O Saviour, hast so loved me, as to give thy self to die for me; help me; I pray thee to pledge thy Love with love, henceforth hating and forbearing what thou forbiddest, loving and practising what thou commandest. Oh that my prevailing love to Thee may quench and kill in me all inordinate love of the World and the Vanities thereof. Oh that walking in the strength of that Heavenly Food which I have now received, I may overcome the difficulties of this Life, and perform better the Duties of my Place and Calling, and withstand more constantly the temptations which I am most liable unto.

O God, seeing thou hast not withholden thy only Son, how shalt thou not with him, as I humbly desire, freely give all needfull Blessings to me, and all that I am especially bound to pray for. \*

*\* Here make thy special Requests for thy self and others.*

And whereas I have this day renewed my Covenant with thee, and my purposes of better Obedience; strengthen me, I beseech thee, that I may pay the Vows which I have made, and do as I have purposed. Oh that whatever is in me vicious, and contrary to thy  
Holy

Holy Will, may by vertue of this Sacrament be rooted out of me, so that my Heart may become thereby a fit habitation for thy Spirit. Let it be to me a seal of the Pardon of my sins, the confirmation of my Faith, the provision of my Pilgrimage, and the joy of my Soul, let it be my peace and support in the time of Affliction, and my comfort and strength in the day of my Dissolution.

Let me hereafter walk more evenly and closely with Thee, in the performance of my Duty, with a contented Mind, whatever trials or troubles befall me before another Sacrament come about. Grant that I may still hunger and thirst after this Bread of Life and Cup of Salvation, and that I may with a pure mind and chaste affection *receive it often*, so as to grow in Grace and Godliness, and be preserved in Body and Soul to everlasting Life through Jesus Christ, in whose name and words I further continue to pray unto thee.  
*Our Father, &c.*

*An Expedient to further Peoples often  
and orderly receiving the Holy Commu-  
nion in the Parish of Cartmel.*

**I**N the Order for the *Administration of the Holy Communion*, we have, among others, this Rule both pious and reasonable, *viz. That every Parishioner* ( that is, all above sixteen years old ) *shall communicate, or receive the Sacrament at least three times in the Year, of which Easter is to be one* ; for the better observation whereof, let it be remembred.

1. That by Gods assistance, if no great inconvenience hinder it, there will be a *Sacrament* at the Church upon the first *Lords Days* of ( *December, April, August,* ) especially for the Inhabitants of *Stavely Division*, or the *West of Broughton*, and part of *Allithwait*, that is, the Inhabitants of *Stavely, Farigge, Haslerigge, Field-End, Over-Carke, Wood-Broughton, Ainsome*, and part of the *Church-Town to Headless-Cross*, or of any other place in that part of the Parish. And that the Sunday before each of these three *Sacrament-Days*, there will be a Sermon at *Stavely Chap-*



*Chappel in the After noon.*

2. That there will likewise be a Sacrament upon the first Lords Days of ( *January, May, September* ) especially for the Inhabitants of *Cartmelfell*, or the *East of Broughton Division*, that is to say, the Inhabitants of *Cartmelfell, Ayside, the Greaves, Barbar-Green, Field-Broughton, Hampsfeld*, and the *Grange*, or of any o her place in that part of the Parish.

And that the Sunday before each of these three Sacrament Days, there will be a Sermon at *Cartmelfell-Chappel* in the After noon.

3. That there will be a Sacrament on the three first Lords-Days of ( *February, June, October* ) especially for the Inhabitants of *Allithwait Division*, that is to say, the Inhabitants of *Birkby, Allithwait, Templand, Kentsbank, Kirket-End, Lindal*, and both the *Newtons*, or of any other place in that part of the Parish.

And that the Sunday before each of these three Sacrament Days, there will be a Sermon at *Lindal-Chappel* in the After-noon.

4. That there will be a Sacrament on the first Lords Days of ( *November, March, July,* ) especially for the Inhabitants of *Holker*

or

or *Walton Division*, that is to say, the Inhabitants of *Browedge, Backbarrow, Speel-bank, Origge, Beckside, Burnses, Walton, Part of the Church-Town, Holker, Carke, Flookborough*, or any other place in that Division.

And that the Sunday before each of these three Sacrament Days, there will be a Sermon at *Flookborough-Chappel* in the After-noon.

### Concerning Catechising.

*That we may believe and live as we ought to do, and that the Lords Table may be furnished with more knowing and worthy Communicants; Parents, Family-governours, and Teachers of publick or private Schools are intreated, as the Laws of God and the Constitutions of the Church require, to be carefull to instruct those under their Tuition and Charge; and particularly in the Church Catechism, that they may be able to give an account of the same when thereunto called.*

### *The Church Catechism.*

*Question.* **W**hat is your Name? *Answer.*  
N. or M.

*Quest.* Who gave you this Name? *Ans.* My Godfathers and Godmothers in my Baptism, wherein

wherein I was made a Member of Christ, the Child of God, and an Inheritour of the kingdom of Heaven.

*Quest. What did your Godfathers and Godmothers then for you? Ans.* They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked World, and all the sinfull lusts of the Flesh. Secondly, that I should believe all the articles of the Christian Faith. And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

*Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee? Ans.* Yes verily; and by Gods help so I will: And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my lives end.

*Cat. Rehearse the Articles of thy Belief. Ans.* I believe in God the Father Almighty, maker of Heaven and Earth; And in Jesus Christ his onely Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead

dead and buried, He descended into hell, the third day he rose again from the Dead. He ascended into Heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the Body, and the Life Everlasting. *Amen.*

*Quest. What dost thou chiefly learn in these Articles of thy Belief? Ans.* First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.

*Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me now how many there be? Ans.* Ten.

*Quest. Which be they? Ans.* The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods, but Me.

II. Thou

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain, - for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy Father and thy Mother, that  
F thy

thy Days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy neighbours House, thou shalt not covet thy neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

*Quest. What dost thou chiefly learn by these Commandments?* *Ans.* I learn two things; my duty towards God, and my duty towards my Neighbour.

*Quest. What is thy duty towards God?* *Ans.* My duty towards God, is to believe in him, to fear him, and love him with all my Heart, with all my Mind, with all my Soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

*Quest. What is thy duty towards thy Neighbour?* *Ans.* My duty towards my Neighbour, is to love him as my self, and to do to all Men as I would they should do to me.

To



To love, honour, and succour my Father and Mother. To honour and obey the King and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by word, or deed. To be true and just in all my Dealings. To bear no malice nor hatred in my Heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

*Cat. My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.*

*Ans. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And for-*

give us our trespasses, as we forgive them that trespass against us. And lead us not into temptation : but deliver us from evil. *Amen.*

*Quest. What desirest thou of God in this Prayer?* *Ans.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our Souls and Bodies ; and that he will be mercifull unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen.* So be it.

*Quest. How many Sacraments hath Christ ordained in his Church?* *Ans.* Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

*Quest. What meanest thou by this word Sacrament?* *Ans.* I mean an outward visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a means whereby

whereby we receive the same, and a pledge to assure us thereof.

*Quest. How many parts are there in a Sacrament?* *Ans.* Two: the outward visible Sign, and the inward spiritual Grace.

*Quest. What is the outward visible sign, or form in Baptism?* *Ans.* Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

*Quest. What is the inward and spiritual Grace?* *Ans.* A death unto sin, and a new birth unto Righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of Grace.

*Quest. What is required of persons to be baptized?* *Ans.* Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

*Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?* *Ans.* Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

*Quest. Why was the Sacrament of the Lords-Supper ordained?* *Ans.* For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

*Quest. What is the outward part or sign of the Lords-Supper?* *Ans.* Bread and Wine, which the Lord hath commanded to be received.

*Quest. What is the inward part, or thing signified?* *Ans.* The Body and Blood of Christ, which are indeed taken and received by the faithfull in the Lords Supper.

*Quest. What are the benefits whereof we are partakers thereby?* *Ans.* The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

*Quest. What is required of them who come to the Lords Supper?* *Ans.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death; and be in charity with all men.

*When the Sacrament comes every fourth moneth to be administred for any of the Divisions above mentioned \*, the respective Church and Chappel-Wardens thereof are desired to give timely notice unto a fitting number of Servants and Children within the same, to be catechised on the Sacrament Day for the said Division, or on some*

\* Page 62, 63.

some other day of that Moneth. Thus the care of this needfull exercise will be more equally shared among them, and the duty it self more constantly performed.

And the better to observe an Order in thus calling the Youth to Catechizing in the said Divisions, it may be convenient to begin in the Higher End of each of them, and so to go by House-rows as much as may be through the whole, taking a convenient number of Families at a time.

Concerning Personal Instruction.

**T**He like course, so far as it shall be found convenient, may be used concerning *Personal Instruction*, whereby, as the younger sort in several Families, come to the Church to be catechized; so the elder People in the same, or the like number of Families, may come to the *Ministers house*, or he go to *theirs*, to discourse with him in a *plain familiar way*, of the most necessary Gospel Truths, and Christian duties, which most nearly concern Gods honour and worship and our eternal Salvation.

To this purpose we may improve the Church Catechism, or the following *Profession*

of Faith, and Catechism consisting but of 12 Questions and Answers; endeavouring fully to understand, and to practice the things therein contained, though the very words be not by each one so fully remembered.

Inhabitants that are most *knowing*, *grave* and *vertuous*, should be forward thus to entertain holy *Christian Conference* with their Ministers about such weighty and *excellent things*, because in this respect by their godly Examples they may do very much good in drawing on others who need it. For by this means, *Truth* may often be *defended*, *error avoided*, sin and wickedness hindred, Piety and Goodness promoted and encouraged; Thus peoples *mistakes* may be *rectified*, their *doubts removed*, and that hurtfull strangeness that is too often between them and their Ministers taken away. Moreover, thus the weak and ignorant may be better informed, the careless and secure awakened and converted, the *wavering confirmed* and *settled*, and the *publick Ministry* of the Word and Sacraments, made more *effectual* and *profitable*. In short, by this means none shall be hurt or shamed, but all that are willing to it, and sincere in it, shall (God assisting) be bettered, credited, comforted, edified, and *greatly furthered* by a conscientious



cious improving their *present opportunites*, and the precious time of this life, in order to an *happy Eternity*.

Bishop Taylor in a Preface of his to his Treatise of Repentance. *I hope (says he of himself) I have received many of the Mercies of a repenting Sinner, and have felt the turnings and varieties of Spiritual Intercourses, and have been taught something of the Secret of Souls. And I have (says he) often observed the advantages in Ministering to others, and am confident that the greatest benefits of our Office may with best effect be communicated to Souls in personal and particular Ministrations.*

Mr Thorndyke speaking of some Persons neglecting formerly to Administer the Sacrament, *The way (says he) to have reformed us, should not have been to leave off Communion, but to make them more frequent, and to endeavour that there might be more Personal Instruction, by which People might be better fitted for frequent Communion.*

D<sup>r</sup> H. Hammond of the Power of the Keys Cap. 4. Sect. 104. *There will (says he) be little matter of doubt or controversie, but that private, frequent, spiritual Conference betwixt fellow Christians, but espically (and in matters of high concernment and difficulty)*

culty) between the Presbyter and those of his Charge, even in the time of Health; and peculiarly that part of it, which is spent in the discussion of every mans special sin, and infirmities, and inclinations, may prove very usefull and advantageous (in order to special Directions, Reproof, and Comfort) to the making the Man of God perfect. And to tell Truth, if the pride and self-conceit of some, the wretchedness of others, the bashfulness of a third sort, the nauseating and instant satiety of any good in the fourth, the follies of Men, and artifices of Satan had not put this Practice out of fashion among us, there is no doubt but more good might be done by Ministers this way, then is now done by any other means separated from the use of this; particularly, then by that of Publick Preaching (which yet need not be neglected the more when this is used) which hath now the fate to be cried up, and almost solely depended on; it being the likelier way, as Quintilian saith, (comparing publick and private Teaching of Youth) to fill narrow mouth'd Bottles (and such are the most of us) by taking them single in the hand, and pouring water into each, then by setting them altogether, and throwing never so many bottles of water on them.

M<sup>r</sup> Baxter in one of his Prefaces to his Reformed

formed Pastor: *My advice to you is this. See that you obey your faithfull Teachers, and improve their help for your Salvation while you have it;* and take heed that you refuse not to learn when they would teach you. And in particular, see that you refuse not to submit to them in this Duty of *private Instruction*. Go to them when they desire you, and be thankfull for their help. Yea, at other times when you need their Advice, go to them of your own accord, and ask it. Their Office is to be your Guides in the way of Life. If you seek not their direction, it seems you either despise Salvation it self, or else you are so proud as to think your selves sufficient to be your own Directors. Shall God in Mercy send you Leaders to teach and conduct you in the way to Glory, and will you stoutly send them back, or refuse their Assistance, and say, *we have no need of their Direction?* Is it (says he) for their own ease or gain that they trouble you, or is it for your own everlasting Gain? Remember that Christ hath said to his Messengers, *He that despiseth you, despiseth me.* If your obstinate refusal of their Instruction do put any of them to bear witness against you in Judgement, and to say (*Lord, I would have taught these,*

these, and admonished them better, but they would not so much as come to me, or speak with me) look you to it, and answer it as you can, for my part I would not be then in your case for all the World.

M<sup>r</sup> Gurnall says of many, If the Minister stay for them till they send for him to instruct them, he may sooner hear the Bell go for them, then any messenger come for him. You must (says he of such) *seek them out*, and not expect that they will *come to you*. I confess (says he) it is no small unhappiness to some of us, who have to do with a Multitude, that we have neither time nor strength to make our addresses to every particular Person in our Congregations, and attend on them as their needs require; and yet cannot well satisfy our *Consciences* otherwise. But let us look to it, that though we cannot do to the height of what *we should*, we be not found wanting in what *we may*. Let not the difficulty of our Province make us like some, who when they see they have more work upon their hands, then they can well dispatch, grow sick of it, and sit down out of a lazy Despondency, and do just nothing. O, if once our Hearts were but filled with Zeal for God, and *Compassion* to our Peoples Souls,

*Souls*, we would up and be doing, though we could but lay a *brick a day*, and God would be with us.

In the sixth general Council at *Trull* in *Constantinople* it is thus decreed *Can. 78.* That they that are baptized ought to learn the Belief, and on the first day of the Week to say it over to the Bishop or Presbyter.

It would be endless to reckon up the sayings and exhortations of eminent Divines to this purpose; let it suffice to add further our warrant from God in holy Scripture.

*Acts 20. 20, 28, 31.* And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Take heed therefore to your selves, and to all the flock over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood. By the space of three years I ceased not to warn every one, both night and day with tears.

*S. Luke 12. 42.* Who then is that faithfull and wise Steward, whom his Lord shall make Ruler over his Household, to give them their portion of meat in due season?

*Col. 1. 28.* Whom we preach; warning every man, and teaching every man in all Wisdom,

dom, that we may present every man perfect in Christ Jesus.

Mal. 2. 7. For the Priests lips should keep knowledge, and they should seek the law at his mouth; for he is the Messenger of the Lord of Hosts.

S. Mark 4. 24. And when they were alone he expounded all things to his Disciples.

Hebr. 5. 12. Ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat.

1 Cor. 4. 1. Let a man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God.

Hebr. 13. 17. Obey them that have the rule over you, and submit your selves; for they watch for your Souls, as they that must give an account; that they may do it with joy, and not with grief; for that is unprofitable for you.

1 Theff. 5. 12, 13. We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake, and be at peace among your selves.



*A brief Explication or Profession of our Faith, taken out of Scripture, for the better understanding, and improvement of the Apostles Creed.*

**I** Believe that there is one only true God, who is a Spirit infinitely glorious, and being *one* in Nature, is yet *Three* in Persons; the Father, the Son, and the Holy Ghost; which are *three* and *one* after a wonderfull and *mysterious* manner. The Father God, the Son God, and the Holy Ghost God, and yet not three Gods, but one God infinite in Being, Wisdom, Power, and Goodness: the Maker, Preserver and Disposer of all things; the most just and most mercifull Lord of all.

I believe that Mankind being fallen by sin from God and Happiness, under the wrath of God, the curse of his Law, and the power of the Devil, *God so loved the World, that he gave his only Son* to be their Redeemer; who being God, and one with the Father, became Man also in the same Person, by taking to him our Nature; as to which he was conceived by the Holy Ghost of the Virgin *Mary*, and born of her without sin, and named *Jesus Christ*;

*Christ*; and having lived on earth without sin, and wrought many miracles for a witness of his Truth, he gave up himself a Sacrifice for our sins, and a Ransom for us, in *suffering death* on the Cross: and being buried, he rose again the *third day*, and afterward *ascended* into Heaven, where he is Lord of all, in Glory with the Father.

And having ordained and appointed that all that truly repent, and believe in Him, and love him above all things, and sincerely obey him, and that to the death, shall be saved; and that they that will not shall be damned; and commanded his *Ministers* to publish thus much, and to preach the Gospel to the World; he will come again, and *raise* the bodies of all Men from death, and will *judge all men* according to what they have done in the Body.

I believe that God the Holy Ghost, the Spirit proceeding from the Father and the Son, was sent by them to *inspire* and *guide* the Prophets and Apostles, that they might *fully reveal* the Doctrine of Christ, and by multitudes of *evident Miracles* to be the great witness of Christ, and of the Truth of his holy Word; and also to dwell and work in all that are drawn to believe; that being first joyned

joyned unto Christ *their Head*, and into *one Church*, which is his *Body*, and so pardoned and made the Sons of God, they may be a peculiar People sanctified to Christ, and may overcome the world, the flesh, and the devil; and being zealous of good Works, may serve God in *Holiness* and *Righteousness*, and may live in the special love and Communion of the Saints, and in hope of Christs appearing, and of everlasting life.

I do heartily take this One God in the Trinity of Persons, for my *only God*, and my *chief good*; And this Jesus Christ for my *only Lord-Redeemer* and *Saviour*; And this Holy Ghost for my *Sanctifier* and *Comforter*; and the Doctrine by him revealed, and witnessed by his Miracles, and now contained in the Holy Scriptures, I do take for the Law of God, and the *rule* of my *Faith* and *Life*. And repenting unfeignedly of my sins, I do resolve, through the grace of God, sincerely to obey him, both in *Holiness* to God, *Righteousness* to Men, and in special love to the Saints, and in Communion with them, against all the temptations of the devil, flesh, or world, and this to death.

## The Catechism, or Christian Doctrine and Practice.

*Note that the first eight Questions and Answers contain the foregoing Profession; and the four last do express the Particulars contained in the two words Holiness and Righteousness, and in the Ten Commandments.*

**Question 1.** *What do you believe concerning God?*

**T**Here is one only God in three Persons, the Father, the Son, and the Holy Ghost, who is Infinite in Being, Power, Wisdom, and Goodness: the Maker, Preserver, and Disposer of all things, and the most just and mercifull Lord of all. 1 Cor. 8. 4. 1 John 5. 7. 1 Tim. 1. 17. Psal. 139. 7, 8, 9. Isa. 40. 17. Revel. 4. 8. Psal. 147. 5. Nehem. 9. 6. Psal. 135. 6. Revel. 15. 3. Exod. 34. 6.

**Quest. 2.** *How did God make man, and what Law did he give him?*

God made Man for himself, after his own image, in Righteousness and true Holiness, and gave him a righteous Law, requiring per-

fect obedience upon pain of death. *Prov.* 16.  
4. *Gen.* 1. 26, 27. & 2. 16, 17. *Rom.* 6. 23.  
*Deut.* 27. 26. *Gal.* 3. 10.

Quest. 3. *Did man keep or break this Law?*

Man being tempted by Satan, did wilfully sin; and so fall from God and Happiness, under the wrath of God, the curse of the Law, and the power of the Devil: so that we are by Nature dead in sin, and prone to do more evil continually, and to grow worse, and to depart yet further from God. *Gen.* 3. *Rom.* 5. 12, 18. & 3. 23. & 6. 23. *Eph.* 2. 12. *Hos.* 14. 1. *Eph.* 2. 2, 3, 5. *Gal.* 3. 10, 13: *Acts* 26. 18. *Gen.* 6. 5. *2 Tim.* 3. 13. *Hos.* 13. 2. *2 Tim.* 2. 16.

Quest. 4. *How was Man redeemed?*

God so loved the World, that he gave his only begotten Son to be their Redeemer; who, being God, and One with the Father, did take to him our Nature, and became Man, being conceived by the Holy Ghost of the Virgin Mary, and born of her, and called Jesus Christ, and having lived on earth without sin, and wrought many Miracles for a witness of his Truth; he gave up himself a Sacrifice for our sins, in suffering death on the Cross, and being buried, he rose again the third day,

and afterward ascended into Heaven, where he is Lord of all in Glory with the Father. *John* 3. 16, 17. *1 John* 2. 2. *John* 4. 42. *Rom.* 9. 5. *John* 10. 30. & 17. 11. *Heb.* 2. 3, 4. & 4. 15. & . 14. 6. *1 Tim.* 2. 5. *Luke* 1. 27, 31, 35. *Mat.* 1. 18, 20, 23. *Heb.* 4. 15. & 7. 26. *Acts* 2. 22. & 7. 36. *1 Tim.* 2. 6. *Mat.* 27. 31, 35, 60. *Tit.* 2. 14. *Heb.* 9. 26. *1 Cor.* 15. 3, 4, 5, 6, 7, 12. *Acts* 1. 9, 11. *Eph.* 4. 8, 9, 10, 11. *Acts* 10. 36. & 2. 36. *Rom.* 14. 9. *Mat.* 28. 18. *Eph.* 1. 20, 21, 22.

Quest. 5. *How, and on what terms is Salvation offered in the Gospel?*

*E* 4 Our Lord Jesus Christ hath ordained in his Testament, that all they that receive him by a true effectual Faith, and that by Repentance forsake the devil, and all his works, the pomps and vanities of the world, and the sinfull lusts of the flesh, and heartily turn from them unto God, shall freely receive the pardon of their sins, and become the Sons of God and Heirs of everlasting Life; And that if they sincerely love and obey him unto death, they shall be glorified. And that they that will not do all this, shall be damned. And this he hath commanded his Ministers to preach to all the World. *1. Cor.* 9. 14. *Heb.* 9. 15. *Col.* 2. 6. *John* 1. 12. *Mark* 16. 15, 16. *Gal.* 5. 6.

*Fam.*



*Jam.* 2. 24. *Acts* 26. 18. *Luke* 24. 47. *Acts* 5. 31. & 11. 18. & 20. 21. & 3. 19. & 2. 28. & 8. 22. & 26. 20. *Luke* 13. 3. *Mark* 4. 12. *I(a.* 55. 7. & 1. 16. *Ezek.* 18. 21 to 32. & 33. 11. to 20. *Mat.* 19. 27, 29. & 10. 37. *Luke* 14. 26, 27, 33. *Tit.* 3. 5, 7. *Heb.* 3. 14. *Col.* 1. 23. *Joh*n 15. 1. to 12. & 8. 31. *Rom.* 11. 22. *Heb.* 10. 26, 38. *Rev.* 3. 12. 2 *Thes.* 2. 12. *Mark* 16. 15, 16. *Mat.* 28. 19, 20, 21.

Quest. 6. *How did Christ reveal and prove his Doctrine.*

The Holy Ghost was sent by the Father and the Son, to inspire and guide the Prophets and Apostles and Evangelists, that they might truly and fully reveal the Doctrine of Christ, and deliver it in Scripture to the Church, as the rule of our Faith and Life: And by multitudes of evident uncontrolled Miracles, to be the great Witness of Christ, and of the Truth of his Holy Word. *Joh.* 14. 26. & 15. 26. *1 Pet.* 1. 10, 11, 12. & *2 Pet.* 1. 21. *2 Tim.* 3. 16. *Joh.* 16. 13. *Eph.* 3. 3, 5. & 2. 20. & 4. 11, 12, 13. *Mat.* 28. 20. *1 Tim.* 6. 14. *I(a.* 8. 10. *Rev.* 22. 18, 19. *Heb.* 3. 2, 3. & 2. 3, 4. *Acts* 2. 22. & 19. 11. to 19. *Gal.* 3. 1, 2, 3, 4, 5. *Joh*n 14. 12. & 3. 2. & 10. 25, 37, 38. *1 Cor.* 14.

Quest. 7. *How are men brought to partake of Christ and Life?*

The same Holy Spirit doth by the Word enlighten mens Understandings, and soften and open their Hearts, and turn them from the power of Satan unto God, by Faith in Christ: that being joyned to Christ the Head, and into one Church which is his Body, and freely justified, and made the Children of God, they may be a peculiar People unto him, zealous of good Works, serving God in Holiness and Righteousness, and living in special love and Communion of the Saints, and in hope of Christs coming, and of everlasting Life. *Acts* 26, 18. *Joh.* 6. 44. *Rom.* 8. 9, 10, 11. *Acts* 16. 14. *Ezek.* 36. 26. *Acts* 15. 9. *1 Cor.* 6. 11, 19. *Col.* 1. 18. & 2. 19. *Eph.* 5. 30, 31, 32. & 3. 17. *1 Cor.* 12. 13, 27. *Rom.* 3. 24. *Gal.* 4. 6. *Joh.* 1. 12. *Gal.* 3. 26. *Tit.* 2. 14. *1 Pet.* 2. 9. *Rom.* 8. 1. to 14. *Gal.* 5. 17, 24. *1 Joh.* 2. 15. *Gal.* 6. 14. *1 Joh.* 3. 8. *Luke* 1. 74, 75. *1 Pet.* 1. 22. *Joh.* 12. 34, 35. *Eph.* 2. 19. *Heb.* 10. 25. *1 Cor.* 1. 7, 2 *Pet.* 3. 11, 12. *Tit.* 1. 2. & 3. 7.

Quest. 8. *What shall be the end of the Righteous and of the Wicked?*

The Lord Jesus Christ will come again at the end of this World, and will raise the Bodies

dies of all Men from the dead, and judge all men according to their works: And the Righteous shall go into everlasting Life, and the rest into everlasting Punishment. *Acts* 1. 11. *1 Cor.* 15. 1 *Thef.* 4. 16, 17, 18. *Joh.* 5. 22, 27. *2 Cor.* 5. 10. *Rom.* 2. 6, 7. *Mat.* 25. 2 *Thef.* 1. 8, 9, 10. & 2. 12. *2 Tim.* 4. 8, 18. *Luke* 10. 11. *Joh.* 17. 24. & 12. 26. *Mat.* 13. 40. to 43.

*Quest. 9. What are the publick means which Christ hath appointed to Salvation?*

Christ hath appointed that fit Men shall be ordained Bishops and Pastors in his Church to disciple the uncalled, and baptize all that are Disciples in the name of the Father, Son, and Holy Ghost, and to congregate his Disciples, and to oversee and guide the several Congregations, and each Member thereof. Particularly to teach them the Word of God, to pray and praise God with them and for them; to administer the Lords Supper in remembrance of him; and to bless them in the Name of the Lord: Especially on the Lords-Day, which he hath appointed for Holy Communion in such works: Also to rebuke with authority the scandalous and unruly, and to reject those that are obstinately impenitent and unreformed.

It is therefore the Peoples duty to joyn with

such Churches in the foresaid worship of God; and to know, hear, submit to, and obey these their Guides that are over them in the Lord, and to avoid Discord and Division, and to live in Unity, Love and Peace. *Mat.* 28. 19, 20. *Mark* 16. 15. *Rom.* 10. 7, 8, 14, 15. *1 Tim.* 3. 1, 2. *2 Tim.* 2. 2. *Acts* 14. 23. *Acts* 2. 42. & 20. 7, 28. *Eph.* 4. 11, 12, 14. *Ezek.* 3. 17, 18, 21. *Mal.* 2. 7. *1 Cor.* 12. 17, 28, 29. *Col.* 1. 28. *Acts* 26. 18. *Jam.* 5. 14. *Neh.* 11. 17. & 9. 5. & 8. 4, 5, 6, 8. *1 Cor.* 10. 16. & 9. 13, 14. & 11. 24. *Num.* 6. 23, 24. *Deut.* 10. 8. *1 Chr.* 23. 13. *Heb.* 7. 7, 8, 9, 10. *1 Cor.* 9. *1 Cor.* 4. 1. *1 Tim.* 4. 13, 14, 15. *Rev.* 1. 10. *Acts* 20. 7. *1 Cor.* 16. 2. *Mark* 1. 2, 9. *Joh.* 20. 1, 19. *Tit.* 2. 15. & 19, 11. *1 Tim.* 5. 1, 19, 20. & 3. 5. *Tit.* 3. 10. *1 Cor.* 5. 4, 5, 11, 13. *Acts* 2. 42. *Heb.* 13. 7, 17, 24. *1 Thes.* 5. 17. *1 Cor.* 16. 16. *Luke* 12. 42. & 10. 16. *1 Cor.* 1. 10. & 3. 3. *Rom.* 16. 17. *Eph.* 4. 2, 15, 16. *Col.* 2. 2. *2 Cor.* 13. 11.

*Quest.* 10. *What are the secret Holy Duties which every one must use.*

The secret Duties of Holiness are frequent and serious Meditation of God, and his Word and Works, of our own sin and danger, of our Redemption, of our Duty, of our Death, Judgement, and the endless Joy or Torment after

after it: The diligent examination of our own hearts, and watching over our thoughts, affections, words, and actions: The mortifying of our sins, especially unbelief, error, hardness of Heart, pride, worldliness, sensuality, and hypocrisie: The exercise of all Graces; watching against temptations, and resolute resisting them: And secret Prayer unto God. *Psal.* 104. 34. & 119. 97, 99. & 1. 2. & 63. 6. & 77. 12. & 143. 5. & 119. 59. *Hag.* 1. 5. *Deut.* 32. 29. *Psal.* 50. 22. 2 *Cor.* 13. 5. *Psal.* 4. 4. *Prov.* 4. 23. *Mat.* 5. 28. & 12. 34 & 15. 18, 19. *Psal.* 119. 113. & 39. 1. *Mar.* 13. 33. *Luke* 21. 8, 34. 1 *Cor.* 10. 12. *Col.* 3. 5. *Heb.* 3. 12, 13, 14. *Mat.* 24. 4. *Luke* 12. 15. *Rom.* 13. 13, 14. *Mat.* 6. 6, 16. 1 *Cor.* 3. 18. *Jer.* 17. 9. 1 *Pet.* 2. 1. 2 *Tim.* 1. 6. & 4. 7. *Acts* 24. 16, *Mat.* 26. 41. 1 *Cor.* 16. 13. *Eph.* 6. 11. to 19. 1 *Thes.* 5. 17. *Acts* 10. 9. *Luke* 6. 12.

Quest. 11. *What private duties of Holiness must be performed with others?*

The private duties of Holiness to be performed with others, are these; Parents and Masters must teach their children and servants the Word, and fear of God, and pray with them, and for them; and hinder them from sin. Children and Servants must willingly learn and obey. Husbands and Wives must be

be loving, faithfull, and helpfull to each other, especially in the best things which concern their eternal Welfare. We must seek advice in the matters of Salvation: especially of our Teachers: we must friendly, prudently and faithfully admonish and exhort one another; using gracious and edifying Conference, and a winning Conversation. *Eph. 6. 4. Dent. 6. 7. & 11. 18. Josh. 24. 15. Psal. 101. 2, 3. Acts 10. 30. Gen. 18. 19. Prov. 22. 6, 15. & 25. 13. 1 Sam. 2. 23, 29. Col. 3. Eph. 6. 1, 3, 6, 7, 8. Dent. 21. 18, 20. Mal. 2. 7. Jer. 6. 16. & 50. 5. 1 Cor. 14. 35. Acts 2. 37. & 16. 30. Rom. 15. 14. Heb. 3. 13. Eph. 4. 29. 1 Pet. 3. 1, 2. Jam. 3. 13. Acts 12. 5, 12. Col. 1. 3. & 4. 3. 1 Thess. 3. 10.*

*Quest. 12. What are the necessary duties of Righteousness and Mercy towards Men?*

The necessary duties of Righteousness and Mercy towards Men are such as these; Superiours must rule for God, and the Common-good, with justice and mercy: Inferiours must willingly obey them in the Lord. We must deal truly, and be diligent in our Places and Callings; We must love our Neighbours as our selves; and do as we would be done by; behaving our selves to all Men in meekness, harmlesness, sobriety and truth: not wrong-  
ing



ing any in their Bodies, Chastity, Estates, or Names, no not in desire, but forbearing and forgiving one another, loving our very Enemies; and doing good to all according to our Power. *Dent.* 1. 17. 2 *Chr.* 19. 6, 7. *Dent.* 17. 18, 19. *Josh.* 1. 8. *Isa.* 56. 1. *Zach.* 7. 9. *Rom.* 13. 1, 2, 3. 1 *Pet.* 2. 13. *Eph.* 6. 1, 5. 1 *Cor.* 7. 20, 21. *Col.* 3. 20, 22, 23, 24. *Mat.* 19. 19. & 22. 39. & 7. 12. *Eph.* 4. 2. *Phil.* 2. 3, 15. *Mat.* 10. 16. *Eph.* 4. 25. *Tit.* 2. 12. *Col.* 3. 25. 1 *Cor.* 6. 7, 8. *Mat.* 5. 21, 22, 23, 24, 25, 27, 28, 39, 44, 45. *Eph.* 4. 28. *Exod.* 20. 16. *Psal.* 15. 3. *Col.* 3. 13. *Eph.* 4. 2. *Mat.* 5. 44. *Gal.* 6. 10. *Heb.* 13. 16. *Mat.* 25. *Phil.* 2. 4, 20, 21. 2 *Cor.* 8. 11, 12.

### Concerning the Sick.

**F***irst*, When thou findest thy self visited with sickness, thou art pretently to remember that it is God who *with rebukes doth chasten Man for sin*, and therefore let thy first care be to find out what it is that provokes him to smite thee; and to that purpose *examine diligently* thine own heart and ways, and *confess* thy *sins* humbly and penitently unto God, begging most earnestly his Mercy and Pardon in Christ Jesus, and putting on sincere and

and *zealous Resolutions* of forsaking every evil way for the rest of that time which God shall spare thee.

*Secondly*, That your own Heart deceive you not in this so weighty a business which is for Eternity, it will be your Wisdom, before your Disease prevail *too much* upon you, to send for some *godly Divine*, your *own Minister especially*, under whose care you live, and who may be best acquainted with your Condition; using his help to *settle your Conscience* aright, and to make your Peace with God. And to that end, open your heart so *freely* unto him that he may be able to judge, whether your Repentance be such, as may give you Confidence to appear before Gods dreadfull Tribunal; and if it be not, that he may *help you* what he can towards the making of it so.

*Thirdly*, Let it be remembred, that there is also a *Private Communion* of the Sick, which People generally are so far from seeking after, that though we often, and earnestly desire them, they are but few comparatively, who, as *S. James* enjoyns *Ch. 5. 14.* Call or send for the Elders of the Church, or *Ministers of Religion*, to pray with or over them, and to perform such other Duties belonging to the Visitation of the Sick, as may fit them if they  
recover,

recover, for a more *holy Life*; or if they *die* for a more *happy Death*.

*Lastly*, Take notice that I have not here set down any Prayers for the Sick, as is usually done in such Books of Devotion, because *I would have Neighbours oftner to acquaint me with their sickness, in order to my Visiting of them*; And then as occasion shall require, I shall be ready to help them to such *Prayers and Meditations* as may be *sutable* to their *Condition*, which they may make use of in my absence.

### *Grace before Meat.*

**O** God be mercifull unto us, and bless us; and injoying of these thy Gifts, give them strength to nourish us, and us Grace to serve and please Thee, through Jesus Christ our Lord. *Amen.*

### *After Meat.*

Gods holy Name be blessed and praised,  
for these and all other his Benefits vouchsafed  
unto

unto us ; he save his Church, our King, Queen,  
and these Realms ; comfort the afflicted, and  
send us Peace in Jesus Christ our Lord.  
*Amen.*

*A short Grace before Meat.*

O God bless these thy good Creatures unto  
our use, and us unto thy service, through Je-  
sus Christ our Lord. *Amen.*

*After Meat.*

We praise thee, O God, for these and all  
other thy Mercies bestowed upon us, through  
Jesus Christ our Lord. *Amen.*

*Or this.*

Enable us, O, God, with thankfull hearts  
to live in the strength of these thy Mercies,  
to thy Praise and Glory, through Jesus Christ  
our Lord. *Amen.*

*Children or Servants may be taught to say the  
larger, or at least, the shorter of these Graces,  
when Parents or Family-Guides please not to do*

it themselves. It is a duty of daily Practice to own and praise God as being the Author and Giver of all our outward Enjoyments, and to crave his Blessing upon them. It is very unseemly for Christians to go to their Meals like brute creatures, we are taught better by the Holy Scriptures. S. Mat. 14. 19. S. John 6. 9, 10, 11. Acts 27. 35. 1 Tim. 4. 3, 4, 5.

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FINIS.

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